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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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263

"THUS HAVE I HEARD"—

O thou sweet nature of the unborn light, purify my mind and enlighten my understanding so that I may be conscious of thee!

—MEISTER ECKHART

Is it possible in the midst of trouble and turmoil to practise self-control and reach a point of inner calm? This question occurs to so many in these days of unbalance when feelings and thoughts war with each other.

By analogy, it is certainly possible for an individual to develop an attitude of calmness and carry on with his prayer and *puja* when national upheaval causes distress to leaders and legislators in the sphere of politics. Even in the midst of family feuds an individual member can withdraw from the atmosphere of hot words and get away to a spot where the noise and the din are not heard. While outer events and struggles do affect us, it is not impossible to find a place of peace where we can keep the company of our high aspirations.

The searcher after inner peace is in reality seeking that knowledge which will teach him not to be disturbed by his fancy and fantasy, by those internal images which his memory of the past and his anticipations for the future raise. Informative knowledge and trained logical reasoning fail to quieten our feelings and emotions. The mind has its own machinations when it has to deal with our personal feelings. Our mind itself is so shot, through and through, with our likes and dislikes, our own prides and prejudices, that in most cases, and most of the time, it is powerless to attain to quietude. Even saintly men and women have complained of how their meditations and prayers, at times, avail them not—they do not bring any recompense, any response from the Eternal. It is only when the feeling-self and the thinking-self are both subdued, and someone from within the carapace of selfhood is able to say "a plague on both your houses" that the place of peace which is beyond is glimpsed.

Most successful men, even so-called self-made men, suffer from final frustration. Flowers gathered in the gardens of mental endeavour wither and die, and the men and the women who hoped to inhale their fragrance for ever experience desolation. These successful self-made men are goaded by the power of ambition inherent in passions; ambitions rise in a crescendo and ere all yearnings for wealth, fame and power can be realized, old age and decay leave us staring helplessly on the approach of death. This produces frustration, disappointment and despair.

If one individual, after separating himself from national turmoils and family feuds, can find satisfaction in the pursuit of knowledge, in the enjoyment of art, in the creative activities of his own inner being, then, similarly, can Man, the thinker, with his power to use his mind and his will, separate himself from the thraldom of his passions, ambitions and ultimate frustrations. The Real Man must teach his mind that all is impermanent in himself except the power of the true soul or self, the vigilant watcher, the silent creator. The mind can salvage the debris of vanquished passions and put them to use by transmuting cruelty into kindness, selfishness into selflessness and avarice into altruism. But it can only do so when it recognizes the Divinity within and beyond itself and listens to the Song of Life. It must recognize in the *Atma*, the Spirit, the highest ruler in the realm of perceptions and in the disciplined will the highest executive energy.

Those (and how many are there!) who aspire to inner psychological stability, to a quieted mind and heart, to an inner place where ambitions do not play havoc, but where the Light of Peace is to be found, have to learn the lesson contained in these words of a great sage:—

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them, they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

SHRAVAKA

THE FISHERMAN KOBOYANA

[**Mr. George Godwin** writes with burning concern about the fate of defenceless humanity in the hands of the half-asleep architects of new methods of mass destruction. When Hiroshima was destroyed, little Yoshu Iwamoto, only seven months old, escaped death though her home was shattered. The first years of her life showed no ailment but later on signs of the degeneration of her blood appeared and after prolonged illness she died on the 24th of last October at the age of nine. The tragic deaths during "peacetime" of involuntary martyrs like the innocent Koboyana and little Yoshu must arouse all of us to a sense of our own responsibilities for our common predicament. From Socrates to Gandhiji the teachers of mankind have taught that we must not only refrain from evil but also refuse to encourage it.—ED.]

From his fishing boat Koboyana cast his net into the Pacific, into an empty ocean under the vault of a clear, blue sky. Koboyana was done with war, and was once more pursuing the calling traditional to his people, that of a deep-sea fisherman.

Koboyana, then, had done with war; but had war done with Koboyana?

In a sense it had. He no longer wore a uniform or responded unquestioningly to the iron discipline of the national military machine. He was free to fish, and there beneath the keel of his craft was the whole, vast Pacific for a fishing ground.

Koboyana, no doubt, heard talk in port of new experiments to advance that western science which had manifested itself in the wiping out of the city of Hiroshima, with most of its men, women, children and unborn babes.

But all that, no doubt, did not disturb the fisher of the deep; for Bikini lay beyond his horizon, and what was being done there had no greater significance for the Japanese sea peasant than it may have for you who read these lines.

When Koboyana began to feel sick he reported to the doctor. A Gieger counter was brought to bear. "You have been contaminated by radio-active air," he was told. "You have breathed death from the vapours of Bikini."

But the American experiments at Bikini had taken place six months before that. Was it possible that those poisonous emanations were blowing about the vast Pacific still?

What did science say about it?

It was quite clear: once set free, the products of a great thermonuclear explosion remained as life-destroying agents not for months, years or decades, but probably for a thousand years!

I do not know whether Koboyana, who died a painful and horrible death from radio-active contamination contracted while fishing

in a great ocean in a world "at peace," had children. But a child begot of one thus doomed is also doomed; for this is the fundamental difference between the atom bomb and the hydrogen bomb, and the now old-fashioned high explosive bomb or shell: *the explosion is not the end of the destruction wrought, but only its beginning.*

Rain is falling in Birmingham, England. The Geiger counter chatters. It is radio-active rain. Where is it from? The far Pacific? Or from beyond the Urals, where the Russians are exploding atom and hydrogen bombs?

Nobody knows for certain. All that is known is that while the peoples of the world live with terror in their hearts, and a deep and passionate hatred of these scientific horrors, their governments pour out their treasure in unending stream to achieve bigger and more ghastly scientific instruments of mass destruction.

So it is that today this obscure Japanese fisherman, the ill-fated Koboyana, becomes for millions a symbolic figure, representing the simple people of the earth who may become immolated on this bloody altar of science, served, as it is, by the blind priests of political systems, of crazy nationalism.

* * * *

How can the Koboyanas of the world, that is, all inarticulate, peace-loving people, implement their will to halt the work of the scientists who now labour to bring about the destruction of all human life on earth?

In the Dictator countries, they have no voice. Have they a voice in the great Democracies?

During the parliamentary election in England in 1950, twelve professors in Birmingham University issued a manifesto. They appealed to the electors to put party politics aside and to vote for those candidates who would give unqualified support to world government.

Here is their case, in part:—Civilized mankind has an all too brief breathing space in which to undertake the supreme moral and intellectual task of creating a new social institution, capable of controlling the limitless powers of destruction now at our disposal. If we fail to make this effort we may well follow the dinosaur and the dodo to extinction.

This was a magnificent gesture, but no more, for, whatever a parliamentary candidate might pledge himself to perform in the House of Commons, if elected, once in he is little better than a small boy in a big school. He must accept the Party Whip. He must do no political thinking of his own.

When the free electors send a candidate to represent them in Parliament, they surrender all political power: it passes at once to the elected Member, and he, in turn, becomes the creature of the Party caucus.

There is only one political device whereby the will of the people can be established beyond all conjecture: it is the Referendum. And, surely, a Referendum of the common people of all nations would be unanimous for the cessation of all atomic activity not directed to the service of man, but to his destruction.

It is being spread abroad that atomic energy will redeem man from much of the curse of toil, and make him master of such power that he will live on earth as a god. Who can believe that? It is one of the first mathematical brains of our time who repudiates that claim: Hoyle, of Cambridge, who states it as the fact that nuclear energy for industrial ends is far less economical than several alternatives, for example, hydro-electric power.

As I write the evening newspaper is brought to me. And I read this:—

Mr. Noel-Baker added, "I think the Government, like lots of other people, regard disarmament as Utopian. They have come to think that immense armaments, long-term conscription, constant development of weapons, immense expenditure on military research, are part of the Almighty's ordering of the world—only to be ended when He works new and universal miracles in the hearts and minds of men. We are now spending £160 millions a year on military research and development....Some people suggested that if we kept piling up these bombs no one would ever dare to use them. But the whole of history is against that view."

But this, it has to be borne in mind, is as a voice crying in the wilderness. It is overborne by other voices, the voices of military leaders, such as Field-Marshal Montgomery, who declared with apparent zest that Britain will most certainly use atomic weapons in any future war. It is overborne by the acts and utterance of scientists, some now on their defence, others sublimely unaware of the evil they are about.

Professor A. V. Hill, a past-president of the British Association for the Advancement of Science, in a newspaper article, repudiates on behalf of the scientists, any guilt for the development of atomic energy. He does that with sound sense. But what may be said of the scientists when they turn their new and terrible knowledge, at the behest of the politicians, to the creation of thunderbolts more terrible than any thrown by Jove?

For here is the point. Only the physicists who possess the technical knowledge for the production of nuclear energy can make an atom or hydrogen bomb. Their guilt begins when, at that point, they do not revolt. True, here and there, there have been those who refused to lend their brains to such evil ends. They have been more often denounced than hailed.

In our day-to-day affairs we judge others by their actions, and to do that when judging of the intentions of governments is as sensible and sound.

We would hold it suspicious of a neighbour if he had a fixed rifle aiming at our door, or threw up around his lot a barbed wire fence over which he grimaced at us.

Yet, while we pour out our treasure on armaments, and while we hurl our defiances at those whom we fear, and who, in their turn, fear us, we pay lip-service to peace, and declare our peaceable intentions.

If we mean peace, should we not prepare for it and not for war?

In his book *Armaments and History*, Major General J. F. C. Fuller has this to say:—

It is possible to have all manner of societies—theocratic, atheistic, plutocratic, communistic, democratic, etc., but, so far, it has not been found possible to have a warless society.

Implicit in that unpleasant statement of fact is the counsel of despair which the writer leaves unuttered. It would seem to be this: There will always be wars, for there always have been.

Here, I think, the military mind overlooks what is fundamental, *i.e.*, what is meant by the word "WAR."

Writers like General Fuller do not appear to have paused to consider that the last war has been fought. There can never be a war again. For wars are fought by armies against armies, and upon fields of battle or upon the high seas by naval ships. The last war was fought between 1914 and 1918. That ordeal from which we have so recently emerged was the first conflict of nations under arms, of organized mass destruction of civilian populations. Under the debris of the cities of Europe lie buried forever, what were once more or less honoured, the Rules of War.

Let us never for one moment forget that. For any future conflict between the nations some new word is necessary, for the word "war" will not do. Perhaps mass massacre, then? No, not that either. For a massacre ends when the last body is cast into the communal grave. And any future conflict between nations will be as a vast and irremediable suicide pact, a tremendous *hara-kiri*, in the process of which the combatants will disembowel one another. And worse: will poison for ever the germ plasm of all future generations.

The speed with which the world moves along this dark path to self-destruction has already rendered obsolete the terrible agent that destroyed Hiroshima. We have this on the authority of Lord Boyd Orr, F.R.S., and of Professor E. S. Shute, Reader in Nuclear Physics at Cambridge University.

When it comes to turning his skills to the service of death the ingenuity of man knows no limit.

Atom bombs? Obsolete, my dear fellow. Hydrogen bombs, then? Those, too! Then what, please, in their place to defend us against our enemies?

Many most excellent devices. Dust, charged with radio-active

particles to be loosed in the air. Then radio-active dust spread on the ground.

But here the bacteriologist protests. Should his science play Cinderella? Certainly not. And what could serve the end in view better than the scientific dissemination of death-dealing diseases among one's enemies?

Not long since, Dr. Wansborough Jones told, in a lecture on "Present Science and Future Strategy," how science now knew of a substance seven ounces of which could wipe all life from the face of the earth.

It is a little difficult for the simple folk of the world to square that sort of thing with scientific freedom from moral guilt. Yet it is by such activities that men win honours and rewards.

In his book, *Power,* Bertrand Russell wrote:—

> If I had to select four men who have had more power than any others, I should mention Buddha and Christ, Pythagoras and Galileo.

How curious is the thought that none of these had other than such power as flows from the fount of spiritual truth?

The religion of the West, at least, pays lip-service to the power of the spirit, but by the mouths of its high priests blesses the architects of a scientific hell.

The meanest, most cowardly and corrupt of arguments are advanced to justify the so-called defensive measures of atomic invention.

And, undisciplined by higher authority, perhaps even with its tacit approval, military commanders shout their defiances at their potential foes.... Yes, certainly, we shall use atomic bombs in the next war! Nor is that all, for these warlike ones are very free with the name of God.

We, who are the common people, the Koboyanas of the world, can do but little to brake the Juggernaut that now rumbles upon the way which leads over the rim of hell.

But one thing we can do. We can voice our feelings and repudiate by word of mouth at least, those who now lead the world from the light and drag humanity towards the final catastrophe.

GEORGE GODWIN

BEAUTY vs. UTILITY?

[**Shrimati Lila Ray** challenges with conviction the traditional antithesis between "the beautiful" and "the useful." Amidst a topsy-turvy civilization in which the eternal values are distorted or denied, in which artifacts and gadgets are produced at an ever-increasing pace, some of us seek to escape from the discontent of the soul through endless dichotomies of the mind. A welcome plea for wholeness, for the reconciliation of "opposites" in a transcending oneness, is put forward here by our esteemed friend.—ED.]

Is beauty useful? It has its uses, people murmur, but can anyone deny that a picture is less useful than a bucket? It serves no practical purpose. We can do without the picture but not without some sort of bucket.

So it is that, in our thought habits, usefulness has been separated from beauty and it is not generally considered necessary for a utility product to be beautiful, nor is an effort made to make it so. Beauty is relegated to luxury articles and the pretentious productions of art.

The assumption is that usefulness is necessary whereas beauty is dispensable. Beauty is regarded as being neither inherently useful nor a necessity.

But can we dispense with beauty? Is existence of any kind possible in circumstances totally devoid of beauty? Life depends upon the sun. Is its light not beautiful? Life depends upon the air. Is the air, resplendent with colour, stirring with fragrance and undulating movement, not beautiful? Life depends upon vegetation. Is the green, growing plant not a miracle of beauty? Is its flower hideous? Its grain and fruit repulsive? How long can life be maintained in isolation from these things? All life-giving things, all life-sustaining things, are beautiful. This is a fact.

Yet the ugliness of utility products is excused on the ground of their usefulness. Utility and beauty are spoken of as though antagonistic, as though a beautiful thing, by reason of its beauty, becomes useless, even losing what utility its form may have originally possessed. It is put aside, treasured, but the delight of daily contact with it is denied.

The concept of utility is based upon the objective application of scientific principles to the accomplishment of a specific purpose in the most efficient and economical manner. A knife must cut, a hook hold. But much that is merely useful, many of the necessities of daily life, do not achieve this. There is waste. They fall short of perfection, failing to a greater or lesser extent in both efficiency and economy. Inventors therefore continually endeavour to improve their designs, to make them more and more efficient, to achieve a greater degree of precision. And when one succeeds perfectly the

result is beautiful. This beauty, though a by-product, is still undeniable. Whence does it come? How does it come into being when the inventor disdains it, excluding it from his plans as superfluous, a cluttering obstruction? Perfect and complete utility *is* beautiful. It is beautiful in itself as the sun is beautiful, as the air and the waters, as plants and beasts are beautiful. When an inventor or designer of machinery succeeds in creating an instrument perfectly and exactly adapted to the performance of a specific function he succeeds in doing what the inventor of the sun did. "In its apotheosis," writes Jacques de Marquette, "art merges with the culmination of science and religion in their common origin. In this it assumes its full importance as one of the three pillars of the inner temple of consciousness whose edification seems to be the very goal of human life."

The fulfilment of the purpose of human life therefore depends upon this culmination of art and science and religion in their common origin. It depends, that is to say, upon the fusion, not the confusion, of utility and beauty. Beauty is as much of a necessity as utility. The most efficient and economical way of accomplishing any set purpose is also the most beautiful way. Witness the flight of a bird. Beauty is concomitant with perfection, says Al-Ghazzali. Hence the elegance of nature and natural forms, where there is not an irrelevant or superfluous line. The structure of a fish is the same, in its veins and bones, and so with that of a leaf. Economy and utility. Everything useless to an organism is suppressed, erased, just as, in scientific design, all that does not assist in the performance of a specific function is eliminated. Hence the beauty of machinery. A utility design may be as much a work of art as a piece of sculpture. Art may or may not be a pastime but beauty is indispensable. It satisfies a need as great as the need of food. It is as useful and necessary as a bucket.

No natural form is ugly. No natural form is useless. The products of man's invention which are ugly fail in their purpose. When they completely and perfectly satisfy a need they take on beauty and acquire meaning. To satisfy a need is to have meaning.

Life is beautiful. Beauty is life. To separate beauty from life is to destroy not beauty, for beauty is independent of our human world, but life. What is alive is beautiful. There is no living thing which is not, in some way, beautiful. What is not living is not beautiful. It is the artist who perceives this and shows it to others. It is not that he never depicts the dead. But with fearless and almost superhuman compassion he depicts the terrible fact, perceiving the beauty which is disfigured or perverted by the circumstance and revealing it in all the pity and terror of its distortion. Love and pity triumph over horror. This is the

greatest of human achievements, and the justification of the pursuit of beauty. It is indispensable to the fulfilment of the purpose of human life.

The most useful things are the most beautiful things. A thing which functions perfectly is a beautiful thing. Only the beautiful functions perfectly. A useful thing is more useful if it is also beautiful.

LILA RAY

THE EXPERIENCE OF BEAUTY

In a poem, "The Birth of Beauty," Leah Bodine Drake drew a strangely moving picture of a young fisher boy excited over a shell :—

> "Look, look ! This shell !
> Oh, look ! The colours of this shell !"
> knowing as yet no sudden word for beauty.
>
> But he knew
> that it was beautiful.

Our estate is less gracious, for we know far too many words for beauty—and have forgotten this breathless experience. How often we speak of beauty as though it could be superadded to a thing at will! No wonder that what can be superadded seems also superfluous! And so, though our modern worship of utility is based on self-indulgence, we give ourselves ascetic airs when we seek to dismiss beauty—to the thoughtful, a laughable sight.

Beauty is not ornamental prettiness. The great works of beauty are austere, and the true experience of beauty mocks our affected prettinesses. In his great hour Cyrano de Bergerac knew that there comes a moment in the life of everyone

> When Beauty stands
> Looking into the soul with grave, sweet eyes
> That sicken at pretty words.

What beauty gives us is not a thrill but a realization that draws us away from the world of sense because it reveals within that world another, a world that without knowing it we always long to enter but cannot because we have lost the primal purity of our natures through sensuality.

But nowhere do we find so exalted a conception of the nature of beauty as in the Platonic tradition and, above all, in Plotinus's essay "On the Beautiful," For these lofty souls, beauty is not separated from the ultimate Good, and all things become beautiful by "the supervening irradiations" of divine Ideas. The Idea within the thing becomes perceptible to us by virtue of our souls' sharing in divine Goodness and Beauty.

> What, then [asks Plotinus], must be the condition of that being, who beholds the beautiful itself ?
>
> In itself perfectly pure, not confined by any corporeal bond, neither existing in the heavens, nor in the earth, nor to be imaged by the most lovely form imagination can conceive; Since these are all adventitious and mixed, and mere secondary beauties, proceeding from the beautiful itself. If then anyone should ever behold that which is the source of munificence to others, remaining in itself, while it communicates to all, and receiving nothing, because possessing an inexhaustible fulness; and should so abide in the intuition, as to become similar to his nature, what more of beauty can such a one desire ? For such beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair.

R. P. S.

THE WEALTH OF SENECA: THEORY vs. PRACTICE?

[Moralists are judged by their deeds even more than most men. The violation of moral standards may be logically irrelevant to their theoretical merits. But ethical convictions and conduct are so inseparable in the popular mind that all too often rash verdicts on a man's behaviour are followed by abrupt dismissals of his beliefs. Should discrepancies between words and deeds be overlooked and can hypocrisy be forgiven? This is a problem of importance in all societies and epochs. We are glad that **Mr. Harry E. Wedeck** discusses it fairly and squarely with reference to Seneca and his view of wealth.—Ed.]

One of the most provocative features of the life of Lucius Annæus Seneca, the Roman Stoic, is the flagrant discrepancy between his precepts (in his *Moral Letters*) in regard to wealth and poverty and his manifest disregard, if not defiance, of these very precepts in his accumulation of vast riches. In the course of time, however, Seneca acquired a wide reputation for a degree of Christian saintliness, and letters are extant—though, according to all scrupulous evidence, spurious—that link him with St. Paul.

There is, then, the literary contempt for wealth, opposed to the actual possession of immense resources. Can this dichotomy be resolved, or is it to be accepted without demur? There is, too, the still larger question whether one may dissociate a man from his pronouncements or whether the totality of a man—his acts, attitudes, convictions—must be considered as a close-knit, inseparable unit.

References to Seneca's wealth and to his views on wealth and poverty occur largely in his Letters. In addition, we may refer to Greek and Roman historians, poets, and the Fathers—among them Jerome and Augustine. They all emphasize that Seneca was one of the richest men of his day. He had investments in Britain and other provinces, and extensive estates in Egypt. He received large legacies from prominent citizens. He was even accused by his political enemies of outdoing the Emperor Nero in the elegance of his gardens and country houses. Dion Cassius, the Greek historian, adds that Seneca had five hundred identical tables of citrus wood, all mounted in ivory. Seneca's name, in short, in Roman society, was a byword for the extreme in lavish wealth.

Yet, in his own person, Seneca was frugal and abstemious. He abstained from rich food, from oysters, mushrooms, wine, perfume, enervating warm baths. The virtue of such abstention is not wholly attributable to his inclinations, but, to a large extent, to his health. He

suffered from asthma, fainting spells, fever and chronic catarrh.

An analysis of all the references and allusions to Seneca's wealth suggests the following conclusions. Wealth, according to Seneca, is not necessary for happiness. On the contrary, craving for wealth is demoralizing and brings unhappiness. If desires are curbed, satisfaction with what one has will be enough. Poverty in fact is not a deterrent to the good life. For possessions pass, being merely a temporary loan from fate. We are overloaded with superfluous possessions. Frugality will free us from the chances and variations of fortune and make us self-dependent. Still, money is not evil in itself, if rightly used.

In his own person, then, it would seem that Seneca condemns the lust for money and luxurious living; deprecates the possession of money *per se*; stresses that the true wealth is within the sphere of our self-control, a matter of rigid ethical self-discipline; and he concludes that it is an irrelevant intrusion in the pursuit of the good life. His advice and exhortations to Lucilius, his nominal correspondent, together with his own apothegms and his citations from Epicurus to reinforce his points, indicate the unchanging sameness of his views throughout his Letters. Seneca, in his capacity as a doctrinaire, as a teacher of ethics to an enormous audience, unequivocally condemns not only excessive wealth but whatever is beyond the simple means of the self-examining man.

How may this attitude be reconciled, then, with the possession of immense wealth for which Seneca became a byword? The stock epithet *praedives* (wealthy) is always included as part of his name. The luxurious villas and gardens that were his property were the talk of Rome, gossiped about by Suetonius, stigmatized by the satirist Juvenal and by Tacitus. All the external evidences, in fact, point to the continuous association of Seneca with vast possessions—although it was reported that, when ageing, he was ready to cede his wealth and that Nero rejected his offer; that, furthermore, at the time of the fire of Rome, he gave the bulk of his fortune to rebuild the city. To literate Rome, the name of Seneca was not linked with the philosopher's shabby cloak and staff, with Stoic austerity and self-abnegation. The name of Seneca, to Rome, meant an accumulation of precious *objets d'art*. It meant immense investments in the provinces. It meant money-lending techniques that brought in gigantic sums. It meant endless and munificent gifts from the Emperor and numerous inheritances. And it meant, of course, violent criticism and odium.

But in none of the cited testimonies are Seneca's personal traits and habits impugned. He is never accused, in any single instance, of personal extravagance, luxury or ostentation. The cumulative testimony merely asserts his possession of excessive wealth; while the criti-

cism is uniformly directed at the means and sources of such wealth.

It must be borne in mind, however, that there is no logical reason for identifying a writer's precepts with his own practice. Actually, that would be tantamount to an *argumentum ad hominem*. Martial himself, the epigrammatist, is possibly the most glaring example of the divergence between his wanton pages and his chaste life. So, anteriorly, with the equally lascivious occasional pieces of the grave and speculative Virgil. So possibly with Horace, whose placid life is so much at variance with the erotic excitements of his lyrics. So certainly with the Roman satirist Persius, who approaches, even more than Martial, being the supreme case of the most unbridled literary obscenity contrasted with an upright private life.

Hence it is not a remote or untenable hypothesis to consider that, in his Letters, intended for publication as they were, Seneca virtually dissociates his own person from his writing, certainly in so far as specific ethical concepts are concerned. His writing then becomes objective, applicable to all men in general who have the philosophical tendency and who seek the virtuous life. In consequence, the Letters—and their ethical validity—are unaffected by the preceptor's own conduct or attitudes. A morality remains a morality, even if uttered by a scoundrel. Thus Seneca is inculcating a morality, without reference to the inculcator. Nor is he thus committing a unique, incomprehensible dichotomy. He is, in a sense, doing exactly what the modern novelist does whose characters expound conflicting views and who holds himself, objectively and conceptually, aloof from those views. He is a *moraliste de cabinet*, and he allows his precepts to come forth as it were *in vacuo*, without relation to himself. So does Thackeray present his characters, and in his capacity as the writer, the originator, the very creator of these fictional personages, he makes his own personal commentary on their actions. So does Joseph Conrad, especially in his *Lord Jim*, examine his own characters as if, once they were projected from his imagination, they assumed a personality and status of their own. So does, much more effectively, Thomas Mann, notably in his Joseph trilogy, view his characters as if they were detached from his creation and had an existence apart from the creator.

Thus Seneca enunciates his precepts, his attacks against wealth, his eulogy of the austere life, of the virtues of poverty. These precepts are no less admirable in themselves, are no less valid, because Seneca did have an intense passion, not for using wealth—which could be condoned and understood—but for the mere possession of wealth—which is more inexplicable and essentially meaningless. That sense of possession may be reprehensible, particularly in a man who in other directions

displays warm, humanitarian attitudes; it may be the object of acrimonious and justifiable attack; but in no sense does it invalidate Seneca's philosophical condemnation of wealth.

The problem of Seneca's wealth has now been broached and examined. A conjectural and admittedly hypothetical explanation of the major inconsistency has been adumbrated, in terms of the creative yet objective projection of the writer into his fictional characterizations.

Yet this solution lies basically in the realm of conceptual thinking. And in Seneca's case we might come nearer to the truth by examining the palpable, material evidence. In brief, Seneca has preached one principle and followed another. There are certain mitigating features in the matter of his personal asceticism. But over all looms the actuality: the dichotomy between a man's acts and his thoughts. We cannot definitely probe these thoughts. We can conjecture and deduce within an approximately reasonable degree. There is, finally, nothing left but metaphysical probings. We must therefore, taking into consideration all the factual testimony, conclude that Seneca's contempt for wealth cannot be reconciled with his acquisition of wealth, and that he has refuted and denied his own apothegm advocating intellectual honesty.

HARRY E. WEDECK

ON ELEMENTS AND ATOMS

Shri N. S. Subramanya Sastry of Mysore has written and published a bold book. *Elements and Atoms in Greek and Indian Thought* is a collation, in a layman's language, of the views of the great Greek, Democritus, of the mediæval alchemists and modern Western and ancient Indian science on this deep question—and, admirably, it scarcely mentions the grim political context.

In the chapters that state his conclusions Shri Sastry is rather obscure, but he tries to show that our concept of matter is too limited and that if we accept the wider concept implied in the definitions of elements and atoms given by Democritus and the ancient Indians what seems to modern physics the transformation of matter into energy is simply its transformation into a subtler form of matter.

This little book lacks professional competence in many ways, being a first venture, and it has many minor faults of language and production. But its aim is worthy, and the author's general attitude heartening. More and more laymen need to see as he does that science is not an authority but an approach and that the truly philosophical must always evaluate its conclusions in a broader perspective. It should be worth Shri Sastry's while to revise his book and try to remove some of the obscurity of the later chapters. It is a pity too that while he quotes profusely in his description of the Greek theories we have hardly any references given on the less well-known details of the ancient Indian concepts.

TAGORE ON DEATH

[We are grateful to Maitraye Devi for her translation of two poems of her revered *guru*, Rabindranath Tagore. Both are on the theme of Death. Below we append our Note on the poems—ED.]

A NOTE ON THE TWO POEMS

The poem entitled "Whither?" was written when Tagore was only 24 years old. He then had his first taste of death in life. The young Tagore wrote many poems on the tragic mystery of death. Towards the end of his life he wrote in an introduction to his collected works:

In *Kadi O Komal* with the exuberance and enjoyment of youth, another strong aspect has entered into my literature and that is the appearance of death on the path of life. Those who have gone carefully through my works must have noticed that this perception is an important theme of my work. It first appears in *Kadi O Komal.*

The unrestrained pathos of this first poem "Whither?" is of course of a familiar and obvious sort. It is none the less moving because it intensely expresses the sense of the finality of separation and the futility of life which the shock of the death of a dear friend produces in the bereaved person. Tagore himself wrote in *Sadhana* that "only in death are we alone" and that the true poet must discover the language of emotion common to all men, a language which has its own law and by following which he attains "poetical immortality." This was what Tagore was implicitly and spontaneously trying to do in his early poems on death.

In the second poem, entitled "Where?" written a few months before his passing, a different and a deeper note is struck; the artist has matured into the sage and his art has been elevated, not effaced. This poem, "Where?" was published in a book called *Janmadin,* which means literally "Birthday." "Actually at that time," writes Maitraye Devi, "the day of birth and of death became one to him. As we remember clearly, in all his talks and thought we could feel that he was then on the border line, awaiting a new birth. It was almost like a conscious crossing over from one existence to another." Of him, at this time, Shelley could have sung

> 'Tis Adonais calls! Oh hasten thither!
> No more let Life divide what Death can
> join together.

Earlier in life Tagore himself had written ecstatically of those ancient Indian seers for whom

there was no gap in their luminous vision of perfection. They never acknowledged even death itself as creating a chasm in the field of reality. They said, *His reflection is death as well as immortality.* They did not recognize

any essential opposition between life and death, and they said with absolute assurance, "It is life that is death." They saluted with the same serenity of gladness "life in its aspect of appearing and in its aspect of departure"—*That which is past is hidden in life, and that which is to come.* They knew that mere appearance and disappearance are on the surface like waves on the sea, but life which is permanent knows no decay or diminution. *Everything has sprung from immortal life and is vibrating with life, for life is immense.*

To Tagore too life was immense and the bodily mortality which at first seemed to be a mockery of life was later accepted by him as an unknown but necessary pilgrimage of the immortal *Manas* or mind-soul which is "looking out," wondering if it can see the parent ray of the *Atman* or spirit, "the one who remains alone hidden in the depth of my being." In the poem "Where?" perhaps the poet was expressing the similarity he had perceived between the states of *Sushupti* or deep sleep, death, *pralaya* or non-manifestation (in which "the great globe itself dissolves") and *Samadhi* where the disciple merges "the Ocean in the drop, the drop within the Ocean." Or perhaps, the poet was recording his intimations of what was to come, the formless condition of consciousness in the state ordinarily spoken of as paradise.

WHITHER?

Alas! where will you go!
Endless, unknown country! you are alone.
How will you find your way?
Alas! where will you go!
This is a cruel wide world, one has to find one's way.
Suddenly arriving at eternity, a delicate doll of our love, whom will you seek for help?
Alas! where will you go!
None of us will be with you.
None of us will talk, the moment you go our love will touch you no more.
We will be weeping here.
We will call you, staring at the empty sky.
In that great loneliness perchance sometimes you will hear our cry.
See the blossoms that have bloomed and are stirring the heart of spring.
Memory of old happiness floats in the air like a tender love.
Alas! where will you go!
Do you not remember our play and our affectionate words, the words that have got winded in hundred bonds of joy and sorrow.
Will all these be lost?
This house will be yours no more.
We won't be yours either.

Those who embraced you will now become strangers and you will never look back.
Alas! where will you go!
If you must, then go, you go, but wipe your tears before you go.
Leave your sorrows behind.
The rest that you wanted may at last be yours.
Sleep you in peace,
If you must, then go, you go.

—From *Kadi O Komal*

WHERE?

I have worshipped learning for many years.
Now I sometimes laugh at it.
It is losing its lustre with long acquaintance and much use.
Now I laugh at it and play carelessly.
Yet I know, the unknown was revealed through those words that were more than words.
Today the messenger of that unknown is taking me far, to make my obeisance to the shoreless sea.
So my mind says, "I am going"—
In the depth of that sea the sun ends the day.
From there come the evening stars, showing the way to the night, whose chariot is ever moving in search of new light beyond darkness.
Today all words appear as useless prattle.
They have stopped near that ancient mantra, which is being chanted from that silent height.
There in that inscrutable silence end all doubts and arguments.
With its breath fame and glory become insignificant.
My mind repeats, "I am going."
Where there is no name—
Where ends all special introduction,
Where existence has become one with non-existence,
Where one unbroken day is devoid of light and darkness,
Where the flow of my personality will slowly blend in the confluence of full consciousness.
I do not know whether this external garb of mine will float in the stream of time, changing from form to form.
Then I will see it separate from me, moving out towards an unknown pilgrimage, together with many others that are outside me.
The end of the year is near.
My old own-self is now ready to be dropped like a fruit loose from its stem.
This feeling is pervading through all my existence.
I am looking out, if I can see the one who remains alone hidden in the depth of my being.

The artist from behind is wiping out his own creation.
In front lies the distant sea and the silent night.
I hear my own footstep from its shore.
A traveller on the eternal path, I have come this time on earth for some work here
But on this journey many a time have I received such priceless delight, such treasure, that will remain my endless source of wealth.
Mind says— "I am going."
But I leave my salutation to them, from whose life light fell on our path and cleared our doubts.

—From *Janmadin*

PREJUDICES

In *Commentary* (New York) of October 1954 Paul Kecskemeti examines "The Psychological Theory of Prejudice," as presented in two recent books by Professor Gerhart Saenger and Professor Gorden Allport. These social scientists show that prejudiced "stereotypes" about minority groups are part of our culture; that such stereotypes are essentially forms of delusion; that persons with exceptionally strong ethnic prejudice are psychically disordered; that discriminatory practices based on prejudiced stereotypes are used either to exploit vulnerable minorities economically or, by the frustrated lower classes of the majority to satisfy an urge to feel superior.

Mr. Kecskemeti remarks that this does not altogether explain why certain groups are vulnerable to prejudice. He considers that factors of social history such as descent from groups that in the past were ranked as inferior (*e.g.*, Jews in mediæval Europe and Negro slaves in the pre-Civil-War United States) are very important in rendering a group vulnerable. The evil that men do in establishing institutions based on discrimination lives after the institutions.

The authors of these analyses find it easier to recommend ways of removing discriminatory *practices* than of removing prejudiced *attitudes*. The most interesting among Mr. Kecskemeti's comments on their methodology are on the difficulties caused by the attempt to avoid ethical premises in scientific discussion: the same avoidance is responsible for the scientists' weakness in the face of prejudiced attitudes.

In this regard, Madame Blavatsky offered the highest ethics and the most substantial grounds for them in her definition of "Humanity" in her *Theosophical Glossary*:—

> Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

R. P. S.

THE BACKGROUND OF INDIAN SCIENCE

[**Shri C. R. K. Murti** of the Central Drug Research Institute, Lucknow, writes here with well-ascertained knowledge about the origins and ancient traditions of Indian scientific thought.—ED.]

The post-war world has witnessed an unprecedented development of scientific activity in India. With the establishment of national laboratories and the expansion of the institutions already existing, the output from research work has remarkably risen both in quantity and quality. In the universities also, despite their limited resources, the activities of research have increased considerably.

The funds available for scientific research were about 32 lakhs of rupees annually before the last war. The provision of 461 lakhs of rupees in the first Five-Year Plan for the development of national laboratories alone, indicates the increase in the state expenditure on science during the past 10 or 15 years.

In order, however, that the maximum benefit accrues to the nation from the application of science there must be an objective appraisal of its social function in relation to the peculiar needs of the country. Much of the conflict involved in the transformation of a primitive, feudal economy to a mechanized and industrialized one can be avoided if there is a determined effort to understand the social implications of large-scale scientific development.

In India science has predominantly a constructive rôle to play and the people in general expect the largest benefits from its application. Whether science in India can meet this expectation or not will largely depend upon how its services are harnessed for the immediate solution of some of the most pressing problems. It is of the utmost importance for scientific workers in India to become conscious of the social implications of their work so that it can contribute towards the reconstruction of the country. Science has already begun to bring about perceptible changes in the social structure which are bound to have their repercussions on its further growth.

A complete analysis of the complex factors and the interrelationship of science and society is beyond the scope of this study. Several excellent works such as *The Social Function of Science* by J. D. Bernal and *The Social Relations of Science* by C. G. Crowther are available.

Indian science is as old as India's history. As in other civilizations it developed to serve the practical needs of men from agriculture and the handicrafts. The discovery in Mohenjo Daro and Harappa of houses with wells and bathrooms, of elaborate arrangements for drainage and the disposal of waste, indicates that there was a highly organized

social life in prehistoric India. The excellence of the pottery, tools and household utensils collected from these excavations shows that the mechanical arts were also flourishing at this early period. The Aryan settlers adopted many of the skilful arts of the original inhabitants and elaborated upon them.

Apparently in the later Vedic period religion began to exert an influence on Indian science. Shorn of mysticism the *Atharva Veda* and other ancient works reveal an amazingly clear conception of geometry and also of the laws governing the changes in seasons and of their effects on the fecundity of the soil.

It is no surprise that Aryan India, an overwhelmingly agricultural civilization with its emphasis on religion, developed a system of astrology which was undoubtedly based on the then current knowledge of astronomy. As early as *c.* 425 B.C., Varahamihira wrote on a complete system of natural astrology summarizing the knowledge on the subject, both Indian and Greek. Aryabhatta discussed quadratic equations, sines and the value of π; he explained the occurrence of eclipses, solstices and equinoxes; declared the spherical shape of the earth and its 24-hour rotation round its axis. Aryabhatta, Bramhagupta and other ancient mathematicians were acquainted with the fact of the earth's gravity, as indicated in one of the *Siddhantas*: "The earth, owing to its force of gravity, draws all things to itself."

All this needed the elaboration of a system of mathematics, particularly algebra. Bhaskara was a great name in this field and with him is associated the invention of the radical sign, many algebraical symbols, the important concept of the negative quantity and the zero. Hindu mathematicians had formulated rules for determining permutations and combinations, the square root of 2 and for solving, before the 8th century A.D., indeterminate equations of the second degree that were unknown in Europe before the Swiss mathematician, Léonard Euler (1707–83), 1,000 years later.

The construction of sacrificial altars and the rituals connected with religious ceremonies seem to have led to a development of geometry. The Pythagorian theorem was also formulated in India, and the areas of the triangle, trapezium and circle were calculated by Indian mathematicians three or four centuries B.C. The *Surya-Siddhanta* was based on a well-developed system of trigonometry. Bhaskara anticipated the analytical method of differential calculus and Aryabhatta drew up a table of sines.

Among the contributions of India to the conception of the nature of matter must be mentioned the theories of Kanada of the Vaiseshika School of Mimamsa, according to whom the world was composed of

different types of atoms and elements. The Jain scholars went a step further, approaching the modern atomic theory in that they held that all atoms were of the same kind, producing different effects by combination. Vachaspati conceived light as composed of minute particles emitted by substances and producing vision by striking the eye. Musical notes and intervals were analysed mathematically and the inverse law of variation in the pitch of a sound according to the distance between the point of attachment of the string and the end point of touch, was propounded by these mathematicians.

In the ancient world, India was respected as the most skilled nation in chemical industries like dyeing, tanning, soap-making, glass and cement manufacture. Operations like calcination, sublimation, distillation, steaming, fixation, preparation of metallic salts and alloys were known to Indian chemists. As early as the second century B.C. Nagarjuna devoted an entire volume to the properties of mercury.

In the fields of anatomy and physiology, Indian physicians described the various tissues and membranes and understood the process of digestion and the function of the various bodily secretions. At about 500 B.C. Atreya held that the germinal cell is not generated in the parent's body but independently determines and transmits to the individual his characteristics and family features, an idea which when propounded by August Weismann (1834–1914) led to heated discussions and controversies among the European orthodox Darwinists.

Indian science was most active in the field of health and disease. Sushruta's famous treatise deals with surgery, obstetrics, diet, baths, medications, infant feeding and general hygiene. He has also given a systematic account of the type of medical education given in the advanced centres of learning such as Nalanda and Takshasila. Charaka composed a *Samhita* (treatise) in which he thus adjured members of his profession:—

> Not for self, not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients.

He has also described many surgical operations, including cataract, hernia, lithotomy, Cæsarean section and the use of more than 120 instruments including lancets, forceps, catheters and speculums. He was the first to graft portions of skin from one part of the body to another. Major operations, excepting the ligation of arteries, were also successfully performed by Indian surgeons. Sushruta laid down rules for the pre-operative treatment and preparation of patients; disinfection of wounds by fumigation and other methods. Anæsthesia by drugs was known and successfully accomplished. For diagnosing the 1,000 and more diseases enumerated and clas-

sified by him, Sushruta advocated examination of urine and of the pulse and by palpation. Out of the practical knowledge gained from the study of innumerable diseases, their periodicity and other symptoms, Indian physicians propounded a basic theory of medicine based on the three principles or *gunas*. Modern medical science, in spite of its tremendous advances made in diagnosis and prognosis, has yet to evolve a comparable theory for general application.

That ancient India was keenly aware of the immense utility of science is clear from the emphasis placed upon the knowledge of handicrafts, along with literature, theology and the fine arts, for a complete education. The reference made by Kautilya in his *Arthashastra* to the organization of state aid for the maintenance of the health of the people shows the high value placed by ancient rulers upon applied science. In the *Thirukkural* of Thiruvalluvar, a person of culture is described as one fully acquainted with a handicraft which should not only provide him with the means of livelihood but also enable him to be of service to his fellow men. The *Silappadhikaram* and the later Sangam works refer to the existence of highly organized guilds of craftsmen who guided state policy with respect to their trades. The Buddhist monasteries were active centres of teaching and training in various branches of science, particularly medicine. The equal status accorded to astronomers, physicians, poets, philosophers and statesmen by the Imperial Guptas indicates their recognition of the immense importance of science.

After growing unhampered for a long time, by about the middle of the 12th century Indian science had come to a standstill having lost much of its originality. Except in the field of indigenous medicine, which was influenced by ideas that came with the Muslim invaders, practically all sciences had become stagnant by this period.

Various reasons have been given for the decay of Indian science; but a complete analysis of the causes must await historical records and their critical examination. Nevertheless it would appear that, as in many other spheres of our national life, the dividing of society into castes was the major contributing factor towards this decadence. The caste system based on kinds of labour or professional groups was apparently satisfactory in the mediæval village economy. A village-centred system of production, distribution and consumption produced an undisturbed sense of security and an immunity from outside interference. But along with this one has to consider the gradually widening gulf that separated the practical craftsmen from the scholars. In ancient India, as in the 18th and early 19th centuries in Europe, pure and applied sciences appear to

have grown together without much of compartmentalization. The writings of Charaka, Sushruta, Nagarjuna, Bhaskara and others reveal a profound grasp of the fundamental laws of nature and their bearing on practical problems along with experimental and manipulative skill.

Presumably with the triumph of Vedanta philosophy the intellectuals gradually began to shun contact with the practical craftsmen and crafts. This phenomenon is not peculiar to India; the history of science reveals a similar trend in early Greece. As the guardians of the written language and the rituals associated with religion, the priests secured a dominant position. Religious tradition placed even the most skilled craftsmen under the priests. This change of social organization from a horizontal division based on labour, as originally formulated in the Puranic and Vedic ages, to the later vertical degrees of castes, as retained up to recent times, produced gradual group monopolization of the factors that controlled the social economy.

It is natural that with the rise in power of the priestly class, and the increase of its influence over the minds of the populace, a false sense of security should emerge, leading to the disappearance of an incentive for improvement in the manual arts. Here and there a few glimmerings of life continued to stimulate thought and action but not enough to maintain the state of virility and alertness essential for the growth of science. There was also apparently a fictitious agricultural prosperity which provided just enough for the maintenance of existence.

How far the decadent social structure was responsible for the decay of Indian science is clear from the fact that science staged a come-back in India with the birth of the social reform movement in the middle of the last century following the impact of the West. The British had found India in a condition of stagnant contentment and deadly passivity. Yet the crack-up of the age-old feudal order had commenced by the time the British had settled down. In the process of consolidating their colonial power, it was inevitable that they should be the instrument of forces that would transform the social structure of the land. The great changes that were taking place in Europe in the wake of the Industrial Revolution had also their inevitable repercussions in India.

The awakening from centuries of intellectual and spiritual torpor is indeed a bright chapter of India's modern history. Revival of the study of science commenced with the foundation of the Royal Asiatic Society of Bengal by Sir William Jones in 1784. At about the same time the Lutheran and Baptist missionaries established schools in South India and Bengal, which unconsciously prepared the minds of many people for the great changes ahead. The foundations for the

growth of modern science were laid by these events and modern Indian science owes a great deal to them.

Practically all the basic information we have today on the fauna, flora and geological characteristics of the land is the result of the work of European scholars. It was inevitable, however, that under the administration of the East India Company and later under the Crown, the motive behind all scientific activity should be the rulers' desire for political expansion rather than a desire to serve the needs of the people. The sort of education which was imparted in the schools and colleges was of a somewhat classical type adequate only for producing petty administrators, politicians and lawyers.

With the 20th century Indian science began a renaissance. The needs of the war time and the increasing political consciousness of the people forced the pace of science in India. The brilliant work of Ramanujam in the theory of numbers, the extremely ingenious investigations of sound and light by Sir C. V. Raman and Sir J. C. Bose and the pioneering efforts of Acharya Ray to establish a school of modern chemistry, spearheaded this movement. There was also a fortunate shift in emphasis towards science in most of the newer universities, manifested in the creation of post-graduate departments of science. The establishment of the Indian Institute of Science at Bangalore at the end of the first World War followed by specialized Institutes for agriculture, health, nutrition, etc., at various places, provided nuclei for training in modern research methods.

The biggest step for scientific development was taken immediately after the transfer of government in 1947. Within the last seven years National Laboratories have been built up with a view to providing the foundation for the rational application of science to the needs of the country. Large-scale industrialization and multi-development projects in agriculture would need a large number of technicians with advanced training in their specialized fields. It is of the utmost importance to stress that the responsibility of Indian scientists does not cease with the building up of industries and the raising of the economic level of the country. India's heritage of culture, particularly in the sphere of science demands that, in applying modern science to various problems, humanist principles should not be lost sight of, thereby allowing science to run amuck as in the West. Let us nurture science in a manner that will bring about a synthesis of ancient cultural values and modern scientific methods that will produce practical achievements.

C. R. K. MURTI

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A GREAT ACHIEVEMENT"

By John Middleton Murray

I am glad to think that The Aryan Path still continues its honourable work of bringing the spirituality of India and the West into contact and mutual understanding and harmony. To have maintained alive a review so distinguished for its purity of aim for twenty-five difficult years is a great achievement, upon which I sincerely congratulate you.

John Middleton Murray

II.—"FINE AND FEARLESS PERIODICAL"

By Lionel Giles

The Aryan Path, though primarily concerned with Indian philosophy, really has a much wider scope than its name might at first seem to imply. Writers are given free play in its pages, and the open-mindedness shown in the unbiased treatment of all sorts of beliefs and opinions is one of its many great attractions. We find, for example, India's past reviewed by Laurence Binyon, the influence of English literature on modern India discussed by S. Srikantaya, E. Kureishi appraising a new translation of the *Tao Te Ching,* M. S. Isvaran comparing Wordsworth's "Prelude" with the Upanishads, Middleton Murray discoursing on Indian Home Rule. And Theosophy and spiritualism, often subjected to ridicule by the unthinking, are here accorded a generous hearing. Yes, The Aryan Path, which means literally "The Noble Way," stands for spiritual development in every direction, and no more appropriate name could have been found for this fine and fearless periodical.

Lionel Giles

III.—"VERY USEFUL SERVICE OF SCHOLARSHIP"

By Dr. Bimala Churn Law

The Aryan Path contains many thought-provoking articles on various topics of general interest. It throws a flood of light on many aspects of Indian thought and helps us greatly to follow the right path of

wisdom. During the long 25 years of its existence it has rendered very useful service to the world of scholarship. It has to its credit numerous interesting and instructive articles and notes contributed by scholars of repute. The views expressed in this Journal, which may be fairly designated as the noble path of wisdom, are generally marked by sobriety and wise moderation. The popularity gained is due to able and careful editing. The results achieved so far are excellent. We pray to the Almighty for further improvement of this readable Journal devoted to all branches of Indic studies.

B. C. LAW

IV.—"A STEADY WITNESS TO THE LIGHT AND THOSE WHO ARE ITS HEART"

By SRI KRISHNA PREM

My congratulations on the Silver Jubilee of THE ARYAN PATH and all good wishes for its future. May it be a light-bringer to many in a world that in some ways seems darker than it did in 1930! But perhaps it is not so in truth—at any rate the full blaze of light is there behind the clouds. May THE ARYAN PATH continue in the future to be what it has been in the past, a steady witness to that light and Those who are its heart!

SRI KRISHNA PREM

V.—"SERVICE WHICH THE WORLD SO SORELY NEEDS"

By D. S. SARMA

I am very glad that THE ARYAN PATH is celebrating in 1955 its Silver Jubilee, having completed 25 years of vigorous and beauteous life. All these years it has been drawing the attention of its readers, in a hundred different ways, to that Eternal Religion which lies behind all historical religions and which manifests itself in righteousness and truth, love and beauty in the lives and institutions of men. May it live long and continue this very useful service which the world so sorely needs in the present age of atom bombs and power blocs and threats of devastating wars.

D. S. SARMA

VI.—"A WAY OF LIFE"

I am very glad to have the opportunity of sending to THE ARYAN PATH my good wishes on the occasion of its Silver Jubilee. I wish I could find a copy of the article which I had the privilege of contributing to the first volume a quarter of a century ago; but it has disappeared, though I have preserved copies of a number of later contributions. Its theme was "The Inner Life of Socialism"—that is to say, Socialism regarded as a way of life rather than as a political or economic creed. I cannot pretend to remember what I wrote on that far-off occasion; but I have no doubt that I stressed the ethical aspect of Socialism, as involving a sense of brotherhood and fundamental equality extending to all men regardless of race or nationality, and therewith a sense of mission to help in making the world a fit habitation for common men and women in every country. This seemed to me then, and seems no less today, to mean a need to take definite steps to temper the hugeness of modern society and its instruments to the smallness of the individual person, so as to save man from being crushed beneath the weight of things and of mass movements armed with excessive power. During these twenty-five years mankind has been, more than ever before, the helpless victim of these grandiose forces, so destructive of the inner quietude of living. To set against this we have indeed in many countries, though by no means in all, unquestionable advances not only in material standards of living and in immediate economic security but also in health and relaxation of political and social oppression. Common people count for more than they did in the mass; and for good as well as for evil politicians and governing classes have to take more account of them. But as individuals they count for less and suffer more, on both sides of the "iron curtain," from the pressure to conform. Those of us who believe in the liberal cause of personal freedom to choose need to fight harder than ever to uphold our way of life against every sort of intolerance and mass-hysteria and mass-indoctrination in order to prevent the worship of mass-power from crushing our real democracy—by which I mean the maximum opportunity for co-operation and self-government in small affairs as the indispensable foundation for real self-government on a larger scale. This, I believe, is the way of life which for the past quarter of a century THE ARYAN PATH has sought to promote. May it continue the good work and, in doing so, help to keep the peace and to save mankind from the self-destruction that threatens to overwhelm us all!

G. D. H. COLE

[We thank our esteemed contributor for his appreciation and good wishes. His reference to his old article confirmed us in our intention of reprinting "The Inner Life of Socialism" from THE ARYAN PATH for February 1930.—ED.]

SILVER JUBILEE REPRINTS: II

[In this Silver Jubilee year we are reprinting suitable articles from the early volumes of THE ARYAN PATH. The following is from Vol. I, No. 2, for February 1930.—ED.]

THE INNER LIFE OF SOCIALISM

[**G. D. H. Cole,** University Reader in Economics, Oxford,* had a distinguished career at Oxford (1900-1912) and was at one time Deputy Professor of Philosophy, Armstrong College, Newcastle-on-Tyne. He is internationally known for his many enlightening contributions on Labour and Socialism, among which are "The World of Labour," "New Beginnings," "The Future of Local Governments," "Guild Socialism Restated," and "Trade Unionism and Munitions," held in high esteem by intellectuals.

Mr. Cole refers in his article to the "effort" that he made to look inward in his own mind in writing it. While we doubt not that he profited by the experience, the greater gain accrues to THE ARYAN PATH in spite of "many of the faults of expression and much of the lack of clearness" due to that effort. The practical man, full of his "activity in action," which the *Gita* deprecates, finds little time for thought and thus is devoid of that "skill in action" which it advocates. And it is one of our objects to make the actor turn a meditator at least from time to time. We hope Mr. Cole will "turn within" once again and give us the benefit of his travels in the world of Spirit-Soul.

While we disagree with our thoughtful contributor on the subject of the survival of the human individuality, which in our philosophy is different from our personality, we find many of his ideas to be Theosophical. Thus his theme that the Socialist Kingdom is of this world, and of no other, is reminiscent of the establishment of the Kingdom of God of One whose other-worldliness was His marked characteristic. Jesus may be regarded as a socialist inasmuch as He, like His Eastern Predecessors, practised fellowship with all, but His Sermon on the Mount is a very different gospel from that of Marx or Lenin. Theosophists also do not believe in other-worldliness in the sense in which Mr. Cole refers to it. They regard this world as "a place of tribulation and of purgation for a better life to come" not elsewhere but here. Why this world is not what it should be, and why there are "pundits" on the one hand and "hewers of wood and drawers of water" on the other is explained in our philosophy; and practical idealists like Mr. Cole will find in the *right understanding* of the Eastern doctrines of Reincarnation and Karma substantial aid in clearing their concept about society and its evolution. Mr. Cole's closing touch is fine: "If I sought happiness, I could not seek fellowship so well." Those who run after the kingdom of happiness run after Maya, teaches the ancient Wisdom-Religion; therefore is the path to Fellowship and Fraternity spoken of as the Path of Woe.—Eds.]

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* This was in 1930. Now he is Chichele Professor of Social and Political Theory at Oxford and also President of the Fabian Society of Great Britain.—ED.

I suppose that for all Socialists, Socialism serves, in some part at least, as a guide to the inner life. It is not merely a matter of political or economic policy, or a source of guidance in economic or political conduct, but at the same time a way of living in harmony with oneself, as well as with others. In my case, I know this is so. I could not be less a Socialist even if I were sure that all the practical policies of all the Socialist Parties in the world were demonstrably wrong. For to disagree with all these policies—unpleasant and upsetting as it would be—could not, I think, shake the basis of my Socialist conviction. That conviction goes deeper than any practical economic or political policy can possibly go: indeed, all such policies are but fallible means to the attainment of the end which is the true idea of Socialism in my mind.

This idea of Socialism is not a system, though there are certain features which any system that is to attempt to represent it must somehow embody. It is rather a way of living in relation to others, without which, at least as an ideal, I should find it impossible to live at peace within myself. It is not easy to sum up, or to express apart from the material integument of practical policy in which it must be clothed; but this article is an attempt, honest if not wholly successful, to lay it bare, and to say wherein, for me, being a Socialist truly consists, and what part Socialism plays in the conception of my inner life.

Let me say at the outset, like most people, I am often very conscious of living out of harmony with this inner ideal. I blame myself—and yet I do not wholly blame myself—for that. It is partly my fault; but it is also in part a matter of environment. For this Socialist ideal essentially involves living in and with the world, and not apart from it; and this implies, in large measure, an acceptance of the environment. The Socialist cannot afford to make too wide a cross—as Samuel Butler would have said—with the habits of living of those with whom he comes in contact. His ideal is, through and through, an ideal of sociality; and he cannot, on the plea that his idea of sociality is not yet received by the world, withdraw from the world into an isolation of his own. By doing that he would be denying his ideal even more completely than by living after the world's way.

This, of course, is no entire *apologia*. Quite apart from the cause, I fall short of what I set out to be in many other ways. Socialism, like any decent creed, may be a means of making a man behave better than he would without it; but it is no guarantee of good behaviour. Socialists have no more pre-eminence in personal virtue than in the moral abandon with which anti-Socialists used to be prone to credit them.

For my present purpose, however, the question of personal adequacy

is beside the point. I am seeking to define my conception of the Socialist ideal, and not my capacity for living in accord with it. And I have got this far—that the Socialist ideal is essentially an ideal of sociality, that it involves a conception of life as lived with and among other men, and that this living with others is a fundamental part of the inner life of Socialism.

William Morris stated a part of this aspect of the Socialist ideal when he wrote in his *Dream of John Bull,* that "Fellowship is heaven, and lack of fellowship is hell." And there is, in the statement of the creed attributed to the hedge-preacher of the Middle Ages, this further element that seems to me vital to the Socialist idea. The Socialist kingdom is of this world and of no other, not in the sense that it is a purely material kingdom, but in the sense that its ideal value is to be realized here, on the earth that we know and among men like-minded and like-bodied with ourselves, and in no other-worldly or after existence, different in character and opportunity from the world we know.

About immortality, the Socialist may hold what view he pleases. For my part, I have never desired individual immortality or been able to conceive it as in any way possible. I want to survive in and through my work, and in and through my successors in this world; but in no other way that is peculiar to me. My individuality, the self that underlies my actions and reactions, appears to me to be something essentially transient, something that is bound to wear out, and that I want to wear out in doing something worth while. I, as an individual, do not want to survive death; and I am sure I shall not survive it.

But, while this view is fundamental to me, I have to recognize that it is not part of the common stock of Socialism. What is essential to the Socialist idea is that, whether a Socialist believes, or does not believe, in some sort of personal or individual immortality, he should believe that his business in this world is to realize in this world as much as he can of his ideal. An other-worldly Socialism is inconceivable; and the Socialist ideal seems to me to be inconsistent with any that regards the world as merely a place of tribulation and of purgation for a better life to come.

Fellowship, then, is the first principle of this inner life of Socialism. And fellowship involves, above all else, treating men as ends and not as means. "Each to count as one and none as more than one" is, for many purposes, an admirable political and social maxim; but it is far too quantitative to be more than a very imperfect way of expressing the ideal. For fellowship does not count heads; or, if it does, it counts everyone as more than one—in fact, an infinite.

Perhaps I can put my point more clearly in another way. Socialists,

in practical affairs, seek to achieve a higher standard of social justice than prevails in the world today, or has ever prevailed in it as yet. But social justice is not of the essence of Socialism. For justice seems to imply a meting out to each of something quantitative and limited, whereas Socialism itself implies a real living in and for one another. A mother is not content to be just to her child; nor can a Socialist be content to seek justice to the human race. Fellowship involves social justice as a practical, political and economic conception; but it also involves much more. Men can be just to their enemies; but fellowship cannot live with enmity.

That this idea of fellowship jars continually with one's daily ways of living is evident enough. It is simply impossible, in the ordinary affairs of the world, to transcend social habits that are in direct contradiction of it. Differences of wealth are always marring fellowship, and, within what we call a single "community," differences of social class interfere with it even more. I do not mean that fellowship cannot overstep the differences. Clearly it can, as it can overstep differences of nationality, of colour, of religion, and of everything else that divides man from man. But a wall is none the less an obstacle because you can get over it with a ladder; and all these differences are formidable obstacles in the way of fellowship. Personally, I am most conscious of the obstacles that arise from social and economic inequality, because I am most often brought up against them. Though I may say, and really believe, that "a man's a man for a' that," I cannot, in fact, get away from the obstacle that Society has made one a pundit and another a hewer of wood and a drawer of water, and has given to them different upbringings supposed to accord with their different stations in life. With some men I have community of culture, education, ways of speech and social behaviour; and with others I have not. Whatever my social views and ideals may be, that is a present fact from which there is no escape, and of which I cannot help taking account.

Practically, what I want most of all is to make these differences vanish in a fuller and more rounded life for the whole human race. I want this for all the world; but, rightly or wrongly, I want it more, and feel a greater responsibility for bringing it about, in the part of the world in which I live. I do not feel nationalism, in this sense, to be at all inconsistent with socialism, or with that internationalism which all true socialism evidently involves. That there are dangers in this selective fellowship with those of a limited and particular society I am well aware; but there is also danger that a sentiment too diffused may be too difficult to relate to the practice of life. My fellowship with my neighbour should be the means of fostering and not of subduing my

fellowship with those who dwell further away.

This impulse of fellowship which is at the bottom of my idea of Socialism is, I want to make it plain, a very different thing from any sort of altruistic sentiment in my mind. If the thesis be egoism and antithesis altruism, then the synthesis, I should say, is Socialism. For to me, as a Socialist, Society is not something outside myself, but something of which I am a part, so that my well-being and that of Society are inextricably intertwined. I do not mean that I cannot enjoy personal happiness, or a high degree of well-being, even in a society that seems to me largely unhappy and diseased. I can, and do; but I think I could not enjoy these things unless I were, in some measure, also trying to realize my ideal of a social happiness and a social well-being common to me and to my fellow-men, and unless I believed that there were in the world already, and had always been, a sufficient foundation of community to serve as a starting point for the fuller achievement of these things. It is a part of Socialism, I believe, to regard Society not as an artificial construction made by men against nature for mutual protection through some Social Contract, but as fundamentally and inherently natural to men.

This sense of Society as natural carries with it a denial of the opposition so often supposed to exist between regulation and liberty. It is no paradox for the Socialist that liberty does not consist simply in being let alone, but can be fully realized only within the framework of a common life. In one sense, indeed, all Socialists are Anarchists in their ideal; for they regard coercion as an evil, and the presence of coercion in the organization of Society as a sign of its essential imperfection. But coercion and regulation are two very different things. The world is already full of rules and customs that most people observe without coercion or consciousness of duress. They can break these rules if they will; but usually they do not want to break them. The Socialist ideal seems to me to involve the substitution of the rule of consent for the value of coercion. Perfect consent I do not expect ever to be realized; but it remains the ideal. And it is a possible ideal because the fundamental fact of man's sociality is there to build upon. There is a consciousness of consent; and in a healthy and well-ordered Society, the area of this consciousness will tend steadily to grow.

It will grow easily, however, only in proportion as the obstacles to sociality are removed, and removed in the right way. I have said that the thing nearest my heart is the removal of those differences, largely the product of economic inequality, which within a single community shut me out from full fellowship with my fellowmen. But it matters

how these differences are removed. It is possible to conceive of their disappearance through the destruction of the higher culture of the Society in which they exist. Even if this happened, I have faith enough to believe that a Society thus cut down to the roots would in process of time build up for itself a new culture that might be better and more universal than the old; but the way of universalizing culture through its prior destruction would be terribly wasteful. It would be at best a desperate remedy in a Society where culture was mortally diseased. In any other case, we may reasonably look to the extension of culture and to its progressive transformation as it spreads over the whole people. We may hope to conserve and develop existing values, and to use them as a foundation on which new ones may be built. This is the Socialist meaning of the process of popular education; and it is natural and inevitable that, from Robert Owen's day, the demand for Socialism and the demand for education have always gone together.

The demand for universal education is, indeed, but another aspect of the demand for equality; and equality is but the political and social expression of the idea of fellowship. Those who value equality as a political concept do not mean that all men are really equal, in any mathematical sense, or that all differences between them are due to differences of education or environment, or to remediable physical or inherited defects. They do not want to abolish the differences between men, but only those differences that stand in the way of fellowship. They want political and social equality in the sense that they want to stop any one man being treated merely or mainly as a means to some other man's ends.

The inner life of Socialism, as I am conscious of it, consists largely in awareness of universal fellowship and social equality as the ideal and demands, if a man who holds it is to live at peace with himself, that he should be reasonably active in furthering the practical advance of this ideal, and should in his own private affairs live reasonably in accordance with it. This inner life is therefore essentially outward-looking and active or conative, rather than inward-looking or contemplative. Many of the faults of expression and much of the lack of clearness in this article are due to the fact that it is only with an effort that I make myself look inward at all. For the Socialist, as for any one else, an inner harmony is essential to happiness and well-being; but this harmony is like pleasure in that it comes most readily not when we seek it, but when it lights upon us in the course of our seeking after something else. It comes to me with, or at least it cannot come to me without, the search for fellowship. If I sought happiness instead, I could not seek fellowship so well; and I should get both less fellowship and less happiness.

This, as I write it, sounds priggish. There are, of course, many ingredients in a man's happiness besides the consciousness of pursuing any ideal, even that which he counts the most important. A Socialist is not only a Socialist but many things besides. He has in his mind many other ideals, values many other things besides fellowship, and sets out practically to do many other things besides furthering the cause of Socialism. His personal affection, his tastes count for much in his life; and he need by no means attempt to co-ordinate them all with his Socialist ideal. If they conflict, then indeed comes at least some unhappiness, unless and until the conflict is resolved. But ideals and tastes need not conflict; they may live side by side in his mind without jostling.

This inner life of Socialism that I have sought to describe is, then, not a complete way of living. I distrust the man for whom the Socialist ideal, or any other ideal, looms so large as to cover the whole of life. For that, I think, is a sign of inhumanity; and Socialism is above all a creed for ordinary men. Love of humanity need not submerge other loves, of wife, or children, or friends; indeed, these other loves are fires to keep it warm. Socialism is for me, I think, the most important single thing that exists. But I am not sure even of that. And I am quite sure that it is not the only thing that matters.

G. D. H. COLE

A USEFUL RECORD

The Ministry of Information and Broadcasting, Government of India, has begun the publication of a journal of radio talks—*A.I.R. Selections*. From the November 1954 issue it is easy to see that it will render a service by preserving for our more leisured consideration the reflections offered in these thoughtful talks. The selections vary from Shri K. M. Munshi on "The Future of English" (in which he frankly admits that the attempts to replace English have been overhasty and have owed more to passion than patriotic wisdom, leading not to patriotic fervour but to the "linguistic balkanization" of India) to Shri M. G. Vijayasarathi on "Twenty-Five Years of Indian Cricket." Between these appear talks on political, economic, medical and artistic subjects, by very competent speakers.

We trust that *A.I.R. Selections* will continue to deal as creditably as it does in this issue with the problems caused by being an official publication. The need for vigilance can be seen from the fact that Shri K. M. Munshi, having spoken on a linguistic subject, is yet introduced simply as the Governor of Uttar Pradesh. Surely it is more germane to the matter that he opened a chapter in Gujarati literature and is closely connected with the Bharatiya Vidya Bhavan?

NEW BOOKS AND OLD

ABOUT THE GYPSIES*

Spring brings them back into the villages of our *arrière-pays* (little-known countryside) in Provence. In shady nooks by the roadside they unload their brightly painted caravans; feed their resigned horses; hang quilts and rags on trees. Their men squat, braiding baskets; their youngsters, like the child Krishna, play on the grass; their women go about selling lace or pins or telling fortunes and predicting the future. Gypsies are a usual sight, yet a mysterious one. They do not belong to any country, do not own any property; wandering for centuries from Turkey to Sweden, from Spain to Russia, they have hardly been influenced by their surroundings: their characteristic type, language, customs, all have been preserved. They attract us because they are a living proof of an unchanged past; an image of romance; an incarnation of freedom. Detached from comfort and earthly goods, they make us feel envious, we "civilized citizens," slaves of rules, laws, administration, routine and conventions. They throw into the shade the artificiality of the Riviera when we meet their slim women walking in their queenly way; passing by, indifferent to short hair, short dresses and all modern fashions: their long, very wide skirts swing gracefully, like those of the Marwari women on the Ghats of Udaypoor; familiar with all the paths of Europe, their swift bare feet evoke the music of silver *nupuras* (anklets); their slender hands seem ready to glide into glass bangles; their classical features are those of the bronze statues of South Indian art. Their knot of hair seems ready for a *vani* of red oleander, like those of the Santal girls around Santiniketan.

What is the real origin of these attractive European *pariahs*? When and why did they leave their motherland? These questions are answered in a recent booklet, *Les Tsiganes*, by Jules Bloch. Jules Bloch, an Orientalist, is also the author of *The Formation of the Maratha Language* (Champion, Paris, 1920), *Some Problems of Indo-Aryan Philology* (London School of Oriental Studies, 1930), *The Indo-Aryan from the Veda to Modern Times* (Maison Neuve, Paris, 1934), *The Inscriptions of Asoka* (Belles-Lettres, 1950). His recent death has left a void in French Orientalism. In his preface to this book he tells us that he has borrowed much of his information from documents in the wonderful *Journal of the Gypsy Lore Society*, a collection begun in 1888 which contains only material concerning the Gypsies. It is the most amusing of serious reviews, he writes, and he does not hide that he has plundered that treasure.

The language of the Gypsies is Aryan and comes from India. The great German philologist August F. Pott pronounced this in 1844. Jules Bloch gives us a short list of some words used nowadays by Gypsies which are purely Sanskrit or resemble their Sanskrit equivalents. The Gypsy music shows also its Indian origin: the influence of the *bhairava* mood is evident. The Arabic historian Hamza (from Ispahan) and 500 years later the poet Firdausi in his *Book of Kings* (completed in

**Les Tsiganes.* By JULES BLOCH. (What Do I Know? Series. Presses Universitaires de France, Paris. 118 pp. 1953)

1011) tell us the story of those Gypsies whose fate King Bahram Gour tried to ameliorate. He gave them loads of corn, some bullocks and donkeys to start agriculture, and advised them to give joy to the poor people with their music. But Gypsies are like the cicada in La Fontaine's fable, not like the ant: after one year they confessed to the king that they had eaten the corn and the bullocks. The king advised them to load the remaining donkeys with their belongings, to take their musical instruments and to leave the country! And, since then, says Firdausi, they roam about the whole world, trying to earn their living, seeking shelter in the dens of dogs and wolves.

Thus it is thought that they very gradually left the Punjab and went to Kashmir, to Iran, then to Europe. It is said that in 1378 they were in Greece for the first time; in 1416 in Central Europe; and that they arrived in France in 1419, in Provence, in the little town of Sisteron. In 1427 twelve Gypsies are said to have arrived in Paris; they said they came from Egypt where they had been compelled to profess Christianity, for those who refused were killed. (Soon after, the Saracens obliged them to abandon the Christian faith!) Considered pilgrims, they were allowed to camp outside the villages in France and food was freely given to them. There seem to have been Gypsies in England in 1596; and apparently they were then well treated. Later some must have travelled north to Scandinavia.

In 1761 Queen Marie-Thérèse of Austria tried to force the Gypsies to incorporate themselves in "normal society"; their children were taken away from them and given to Christian families; these attempts ended in failure. For, as Tagore wrote in *Fireflies*,

> it is the disinterested tyranny of those who want to do some good to the world that often brings with it the worst sufferings.

In Russia the Gypsies were comparatively well treated. In the 19th century their dancers and musicians were in great favour: many nobles married Gypsy girls from among these without creating any scandal. In Germany, Gypsies were often persecuted. What they suffered in the concentration camps of the last war is beyond words. A trial is going on now in Paris against two German doctors who, in the camp at Struthof, inoculated innocent Gypsies with deadly diseases under such conditions and with such cruelty that it would seem impossible to believe had not the culprits themselves admitted it, adding that they would do it again, if necessary, for the benefit of humanity! In the camp at Auschwitz, out of 11,000 Gypsies, only 1,500 survived.

Jules Bloch gives interesting details about the creeds, customs and crafts of different Gypsy tribes. Their great skill in making strainers with horse hair, their fine workmanship in copper, their way of carving bullock horns to make combs and their manner of braiding baskets, are quite Oriental. In Turkey they make fine cradles, and, in spite of the dislike of Turks for Gypsies, these cradles, which are much sought after, are supposed to bring good luck to babies.

Some marriage customs remind Jules Bloch of those mentioned in old Indian literature: the union based only on the will of the lovers, with no other rites, brings Sakuntala to mind; the marriage by abduction is in the Rajput tradition; the simple ceremony of joining hands before a witness is also an Indian custom.

Gypsies meet at places of pilgrimage. One important meeting is in the village of Les-Saintes-Maries-de-la-Mer in France on the 24th of May. This is a Christian pilgrimage in remembrance of the three Maries: Mary Magdalen, Mary Jacobe, Mary Salome. Accompanied by their servant Sara and others they are said to have landed miraculously in a boat without oars or provisions. But it is not the three Maries that the Gypsies worship: it is their servant Sara, whom

the Catholic Church does not admit at all amongst the Saints! Throughout the night, in great exaltation, the devotees offer to their "Black Virgin," clad in pale blue, hundreds of church candles, lace and jewels. The king and queen of the Gypsies were usually elected during this grand assembly which last took place in 1935. Then it was a huge meeting; for miles and miles the country around was covered with the tents and caravans of the camping Gypsies from many remote parts of Europe. But in 1949, mostly French Gypsies attended the pilgrimage. The killing of so many in Nazi camps and the after-war formalities such as passports, visas, etc., had largely put an end to the meeting of these wanderers, who, scattered all over Europe, still consider themselves as belonging to the same race, whose language they have kept alive.

Jules Bloch quotes a few examples of Gypsy influence. Their effect upon the European vocabulary is interesting: the English word "pal" (comrade) comes from the Gypsy word *phral*; the French word for a peevish woman, *chipie*, comes from their word *cib*, meaning tongue, an adaptation full of meaning!

A useful bibliography ends the book. A work of Dora Yates, *A Book of Gypsy Folk-Tales* (Phœnix House, London, 1948) must be interesting. Toward the end of his book Jules Bloch tells us that it would be worth while to study the accounts of the Gypsies as given in novels, but that could not be done in this short booklet. It is a pity, for the Gypsies have inspired many writers, lately the Greek poet, Kostes Palamas; and the Swedish writer, A. Viktor Rydberg, of the 19th century, might be mentioned.

We will attempt later to translate for the readers of THE ARYAN PATH some passages proving that Gypsies, considered so often as objectionable *pariahs*, have brought with them from India a bunch of flowers that have not yet withered; even after many centuries their enduring fragrance should be a source of meditation, inspiration and understanding.

ANDREE and ADALRIK HOGMAN-KARPELES

A Jubilee Miscellany. By K. R. SRINIVASA IYENGAR. (Porunai Publishers, Tinnevelly. 59 pp. 1954. Re. 1/4) This is a collection of essays contributed to *The Hindustan Times* and *The Indian Express* and also includes the citations made by the author as the Andhra University Orator. The essays are based on the seven chapters which form the first section of the University's Silver Jubilee Souvenir (1926-51). These are vivid and informative accounts of the people of Andhra and of life in the University. The University's steady progress may be largely attributed to its brilliant Vice-Chancellors—C. Ramalinga Reddy, Dr. S. Radhakrishnan and Dr. V. S. Krishna.

As University Orator Shri Iyengar had the privilege of presenting distinguished recipients of honorary degrees to the Chancellor. There are eight citations in this miscellany. The citation on Shri C. Rajagopalachari though drafted, was undelivered, as Rajaji was unable to attend the Silver Jubilee Convocation. It has been presented here as "personal homage to one of the greatest men of our time." In fact, all eight speeches are tributes as well as short but fine character sketches.

MUMTAZ MOTIWALLA

A Journey Through Toyland. By KAMALA S. DONGERKERY; illustrated by MRS. A. B. SCHWARZ. (Popular Book Depot, Bombay 7. 118 pp. 1954. Rs. 15/-)

This is a fascinating book. The approach is not the light-hearted one which the title suggests, but the account is the more valuable for that. Mrs. Dongerkery presents a well-documented study, complete with glossary and index, dealing sympathetically with the delights of toys but also analysing their possibilities—for good or evil—and bringing home to elders and toy-makers their responsibilities.

Without derogating from the value of many factory-produced toys, the author praises the products of the village toy-maker for their individuality, their portrayal of familiar types of people and implements and their challenge to the child's imagination. Especially toys in the shape of great figures in the Indian epics encourage respectful treatment and emulation of their originals' nobility and prowess.

As in her earlier work, *The Romance of Indian Embroidery*, reviewed in THE ARYAN PATH in January 1952, Mrs. Dongerkery has given depth to the picture by presenting the modern Indian artisan's achievements against a background sketch of his art. She traces it from the Indus Valley civilization's toy animals and farm carts, through ancient Egypt and Greece, and in various modern lands. The coverage is naturally not exhaustive but it suggests not only the value of toys as indexes of human activities in different periods and countries but also their possibilities as links between peoples today. In her closing chapter, "Aids to International Understanding," she writes convincingly of the rôle which carefully chosen toys could play in preparing for world citizenship. Dolls, for example, with the physical appearance and costumes of people in other parts of the world could help lay the foundation for appreciation of the common humanity underlying superficial differences.

She would have collections of toys of different countries in all museums and toy museums attached to children's libraries, as well as interchange of toys by child pen-friends in different countries. Her proposal of a world survey of toys representative of the culture of different countries, with selection for popularization of those most stimulating to friendly sentiments, is worth carrying out at the Unesco level.

Mrs. Dongerkery gives pleasant glimpses of Indian festivals in which toys are given to children or otherwise play a part, comparing the *Haldi-kunku* gatherings of Hindu women in Maharashtra and South India with the annual Dolls' Festival in Japan.

There is also an interesting chapter on puppets, popular throughout India as well as abroad. Mrs. Dongerkery urges the value of puppetry as a useful occupation for the handicapped and important in occupational therapy.

Of special significance is the timely note of warning repeatedly sounded in this book against toys in the shape of weapons of destruction. The author proposes that Unesco use its influence to discourage toys conveying anti-social ideas to the sensitive mind of the child. The toy guillotines of the French Revolution period, which she mentions, shock the modern mind, but how much better is it to encourage children to play at murder with toy pistols?

The attractiveness of the book is enhanced by Mrs. Schwarz's dozens of illustrations, interspersed through the text in a warm terra-cotta colour, and effectively reproduced in white from these and the coloured plates on the grey inside cover pages. The elephant with howdah of the frontispiece and the dust cover conveys an idea of the gay colours of the Indian hand-made toys. The whole get-up is highly creditable to the publishers and should inspire emulation by other Indian firms.

E. M. H.

Physical and Psychical Research: An Analysis of Belief. By C. C. L. GREGORY and ANITA KOHSEN. (The Omega Press, Reigate. x+213 pp. 1954. 15*s*.)

One of our authors is a physicist with a training in psychology, the other a psychologist with a special interest in animal ethology. Both have a wide experience of psychotherapy, and both appear to have made a study of what are now termed paranormal phenomena. Thus equipped, and being unwilling, as so many orthodox scientists have been, to leave the awkward facts of psychical research out of their belief-system, they have, in the present work, endeavoured to show that the generally accepted scientific belief-system is inhibiting and restrictive, and to our mind they have done so most successfully.

Important as is this conclusion in itself, its value would, of course, be relatively small without the further step that the authors have taken to suggest an escape from "essential" theories by substituting for them a methodology appropriate to a unified science and based on the four functions of logico-deductive synthesis, inductive synthesis, operational method (which is especially exemplified for them by cybernetics) and intuition. The last factor has, of course, at no time been wholly absent from scientific research, though rarely acknowledged, and it is, in our opinion, high time that it was recognized as a factor of great importance in the attainment of both knowledge and understanding.

The only criticism that we have to make regarding this praiseworthy and interesting work is that there seem to us to be signs that the arbitrary use of ordinary words by scientists in a special sense—in which mathematicians and physicists are, perhaps, the worst offenders—can inhibit and restrict even when the scientific belief-system in which they are used is called in question.

E. J. LANGFORD GARSTIN

Poems on Sri Aurobindo and on the Mother. (Sri Aurobindo Ashram, Pondicherry. 153 pp. 1954. Rs. 5/-)

Sri Aurobindo was not merely a poet writing in English, but also a poets' poet, both a poet who inspired others to poetic utterance and a poet who became the very subject of their poetry. Many of his disciples achieved poetic efflorescence under his immediate influence and constant guidance. He read their poems, made detailed criticisms, suggested improvements, and discussed questions of poetic technique at considerable length. On the other hand, Sri Aurobindo was for them more than a mere teacher: he was their Master, Lord, Divinity seen from the human end. Like the Mother of the Ashram, he too became the subject of their poems, and several volumes of such devotional verse have appeared already.

In the present anthology a selection from these outpourings is offered to a wider audience. The main bulk is contributed by K. D. Sethna, Arjava (J. A. Chadwick), Romen and Norman Dowsett, but there are striking poems also by Nolini, Prithwi Singh, Themis, Punjalal, Anilbaran, and Nishikanto. Also included are an English rendering of Tagore's celebrated "Salutation to Sri Aurobindo" and T. V. Kapali Sastri's "Hymn to the Mother" in both Sanskrit and English. The poems here gathered together are marked by their high technical finish as also by their genuine spiritual quality; and the get-up of the book is worthy of the contents.

K. R. SRINIVASA IYENGAR

The Bhagavadgita: An English Translation and Commentary. By W. DOUGLAS P. HILL (Geoffrey Cumberlege, Oxford University Press, Madras. 234 pp. 1953. Rs. 7/-); *The Bhagavad Gita Explained*. By ERNEST WOOD (Author, U.S.A. 232 pp. $1.50); *A Critical Study of the Bhagavadgita*. By UMESH MISHRA. (Tirabhukti Publications, Allahabad. 65 pp. 1954. Rs. 4/-)

There seems to be no end to new translations of and commentaries on the *Gita*; and yet there is room for all of them. Of the three books before us, the first two contain full translations together with commentaries, while the last is only an analytical summary. Professor Hill's rendering was published over a quarter of a century ago, and is now reissued in a slightly abridged form, omitting the Sanskrit text, but providing an Introduction, annotations and a detailed Index of subjects. It is conscientiously done, but on the whole appears to be a study from the outside, its usefulness is academic.

Professor Ernest Wood's book is a good contrast to the above, and deals with the *Gita* from the standpoint of a spiritual seeker who possesses the necessary insight and sympathy. The traditional chapters are broken up into compact topics, and the translation of the verses into the modern idiom is followed by really valuable explanations. It appears to be mainly intended for American readers. The translation is generally more adequate than that of Professor Hill, as may be seen from the following sample (iii. 28): The words "*guna gunesu vartante*" are rendered by the former as "the qualities move among the qualities," while the latter gives, "strands abide in strands," which sounds awkward and far-fetched.

The last book raises the highest hopes and fails to fulfil them. It is by no means a "critical study" in any sense in which critical scholarship is understood today. The author says in his Preface:—

> My close study of the text of the *Gita* and its commentaries has shown me that the commentators have paid more attention to their own view-point than to the text of the *Gita*...

While this is unfair to the commentators, it is a good description of the author's own method. His outlook is commonplace and traditional and there is nothing distinctive in the rambling analysis, except perhaps for an examination of the concepts of *Maya* and *Prakriti*.

K. GURU DUTT

Bankim Chandra Chatterjee. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 50 pp. 1954. Re. 1/-)

This booklet consists of seven essays contributed to *Indu Prakash* (Bombay) at the time of Bankim Chandra's death in 1894. They give us a historical background and biographical details but special emphasis is laid on Bankim Chandra's versatility, literary greatness and far-reaching achievements. The appreciation is a "juvenile work" but it is written by a sensitive and audacious mind capable of critical and mature judgment, *e.g.*,

> In any account of an eminent Hindu a dry sketch of this sort is a form that must be gone through; for we are a scholastic people and in our life examinations and degrees fill up half the book. But examinations and degrees are a minor episode in the history of a mind.

Sri Aurobindo freely voices his feeling against the British government but he goes a shade too far in lauding the Bengali character and intellect. This hyperbole is, perhaps, also the result of his style. His style in these essays reminds one of Macaulay's. Besides overstatement, it has Macaulay's sharpness, vividness, rhetoric and descriptiveness.

MUMTAZ MOTIWALLA

Vedodyan ke chune hue phul. (Selected Flowers from the Garden of the Vedas) By PRIYAVRATA VEDAVACHASPATI. Hindi. (Publications Department, Gurukul University, Kangri, Hardwar, U.P. 253 pp. 1954. Rs. 4/-)

Patanjali has said somewhere in his works that if even a single word of the Vedas is understood aright and actualized in one's life, that single word has the alchemical power to change earth into heaven; nay, it is a veritable milch-cow. Accordingly, the learned writer has selected a number of verses from the Vedas, classified them under different headings: God, Creation, Celibacy, Life-force and Health, Householder's life, etc.—given them a word-by-word meaning and an appropriate and elevating commentary on them. It is, indeed, an inspiring anthology.

G. M.

Nectar in a Sieve. By KAMALA MARKANDAYA. (Putnam, London. 248 pp. 1954. 12*s.* 6*d.*)

Nectar in a Sieve is the first novel of an Indian writer now resident in England. The story is a flimsy one and may appear in the beginning to have been rather overdone. It centres upon the simple life of a gentle and generous village woman, Rukmani. In the earlier part of the novel there is an almost idyllic description of traditional village life and the characters that come before the readers are true children of the soil, except perhaps Kunthi.

In spite of the charm and beauty of the village scenes the first part tends to be a little monotonous. This is partly due to the writer's sentimentalizing about the "sweet Auburn" atmosphere which is supposed to hover over our villages. The felicity and glory of village life is rudely disturbed by modern machinery—here by the opening of a tannery. Into the calm lake of the village life the first stone has been cast. Sorrow and misery stare the villagers in the face and Rukmani also suffers. Two of her sons emigrate to Ceylon, another is caught stealing from the tannery and gets killed in the scuffle, and her daughter, Irrawady, comes back from her husband in disgrace. But Rukmani does not break down under the weight of all these. Her spirit vindicates human nature and glorifies the innate heroism of the soul.

In the second part the story is hauntingly told. It does one's heart infinite good to see Rukmani and Nathan making a determined effort to earn a living in the heartless city, where they are mere aliens and appear *gauche*. The heart-rending sorrow of the loving couple in finding their fourth son also vicious is like the sorrow that Wordsworth's Michael felt for his son who went to seek fortune in the city and never returned. Kamala Markandaya beautifully gives expression to the villagers' natural feeling of loneliness in a city through the desolation of Nathan.

Kamala Markandaya, to quote the "blurb," "uses English with feeling and skill" but has overlooked some major defects in her plot. The character of the benevolent English doctor does not sound convincing. He is a sort of *deus ex machina* who is there to lend a helping hand to Rukmani whenever she feels like appealing to him. Again, no artistic purpose is served by Nathan's babbling about his secret relationship with Kunthi.

DILIP KUMAR SEN

Living the Infinite Way. By JOEL S. GOLDSMITH. (George Allen and Unwin, Ltd., London. 120 pp. 1954. 7*s*. 6*d*.)

The history of religion indicates an alternation of periods of "faith" with those of "reason," both half-truths. This sequel to *The Infinite Way* adds its quota to the rising mystical trend, and asserts that God is the supreme, infinite and immanent Principle, while "the *object and intent* of meditation, prayer or communion is God-experience." This is a noble concept. But the reasoning on "sowing and reaping" ignores the essential factor of successive lives, and maintains that every penalty for our ignorance and "sins" is wiped out in the moment of recognition that God *is*. Is this a variant of the half-truths of Christian Science—"there is no evil, no sickness?" When consciousness is sunk in Spirit, the discords of matter cease to be—for oneself, but not for others. Quietism is one of the dangers of the coming cycle. Despite the mention of benefits flowing from those who recognize God as in all: cows increasing their milk production through their owner's "spiritual realization" (possibly akin to plants' response to a "green thumb"), the book's general tone is "other-worldly." Liberation is not the true goal of humanity. The Middle Way is Infinite-finite in one. It is living in Spirit, but working in matter for the service of the world, not as a blind channel of power, but with hard-earned knowledge and Self-consciousness.

W. E. W.

The Genius of Chinese Art. By MAURICE COLLIS. (Casement Booklet No. 32. Casement Publications, Ltd., Bombay. 33 pp. 1954. As. 6)

With his usual charm and understanding of things Chinese, Maurice Collis traces the genius of Chinese art through its chief mediums, explaining that the Chinese artist never tried to express *himself*, but made himself a channel for the one "life-force" that *It* might manifest beauty and harmony through him.

The arts of China, "never subservient to politics but always inspired by the individual contemplation of the mystery of existence," flourished for 2000 years. The Han dynasty witnessed an extraordinary development of calligraphy, which illustrates "perfectly the peculiar genius of Chinese art as a whole" although most difficult to understand. Buddhism quickened China; the Sui dynasty produced inspired sculpture. The T'ang was the golden age of China's poetry ensouled by Buddhism and Taoism combined; and, though elegance characterized all Chinese art, the greatest artists did "not seek to achieve elegance but profundity." Throughout the Sung dynasty Chinese genius burst forth in painting and ceramics. The following Ming and Ch'ing periods produced great works of genius but no new field for endeavour. After the 18th century Chinese art rapidly declined and under the present political control no true art is possible.

E. P. T.

The Upanishads translated by Swami Nikhilananda is a companion volume to the first series of selections which was published in New York in 1949. In this volume selections are made from the *Svetasvatara, Prasna*, and *Mandukya* Upanishads. We are sure that these series of selections made by Swami Nikhilananda will prove useful to the student of the Upanishads. We are glad to note that the learned Swami is thinking of giving us a third volume in the near future.

X.

God and Space-Time: Deity in the Philosophy of Samuel Alexander. By ALFRED P. STIERNOTTE, with a Foreword by HENRY NELSON WIEMAN. (The Philosophical Library, Inc., New York. 455 pp. 1954. $3.00)

Samuel Alexander's speculations are characterized by a daring which is rare in an era of logical positivism and "minute" philosophy. His system touches problems which have exercised perennial fascination on the imagination of man. As God remains the pivot of Alexander's philosophy, religious consciousness cannot remain indifferent to the outcome of his thought.

Alexander begins with the space-time continuum. It forms the matrix from which materiality first emerges and other emergents follow. But even Kant was fully aware that space and time have a peculiar status of their own. Though we do not subscribe to the view that space and time are just conditions of sensible knowledge and are subjective in the Kantian sense, we hold, none the less, that space and time belong to a totally different order of being from matter, life and mind.

Dr. Alfred P. Stiernotte has given us a sustained analysis of Alexander's thought. If we call his thought religious simply because the name of God recurs in his writing constantly, we already concede to Alexander the matter which is really at issue. The philosophy of Alexander bears eloquent testimony to the crisis through which religious consciousness is passing, especially in post-war Europe, and the issue at stake is grave enough to demand a careful examination of the whole situation. Hence Dr. Stiernotte spares no pains in disengaging the "living" from the "dead" in Alexander's philosophy.

The elements which he rejects, however, seem to us more significant and characteristic of Alexander than what is retained of his thought. No doubt Alexander's protest against the mentalization of matter is pertinent and his assertion of the levels of existence is noteworthy. But here he does not stand alone. We find rather that his refusal to identify God with any one level of existence, be it matter, life or mind, is much more remarkable. It may be traced to the influence of Spinoza. But what are most characteristic of him are his conceptions of Deity as "a future state of Being" and of "nisus," or a process of transformation to Deity; which is the last word of unsubstantial fantasy. What a sad comedown from the *ensrealissimum* of the schoolmen!

In spite of his appreciation of Rudolf Otto's conception of the "numinous" (that which evokes a sense of mystery and awe), Alexander's God seems to remain diametrically opposed to all forms of religious consciousness. Lloyd C. Morgan's God seems to stand closer to religious sentiment. God is indeed not only beyond and above all forms of known existence, but behind all. So Dr. Stiernotte has done well to point out not only the undisputed value of Alexander's speculations but also the dangers and difficulties inherent in them.

S. VAHIDUDDIN

A LETTER FROM LONDON

[The following is the fourth letter from **Shri Sunder Kabadi**, a journalist with the unusual capacity to comment on topical matters from a standpoint which is neither narrow nor shallow. Here he elucidates the relevance of the "Commonwealth" approach to problems which affect the whole world.—ED.]

These notes were being written as the Prime Ministers of the Commonwealth exchanged views in the Cabinet Room at No. 10, Downing Street on ways to reduce world tension and as the spluttering fuse to World War Three brought the flame nearer and nearer to the powder keg marked "Formosa." It was regarded as a fortunate coincidence that the Commonwealth Premiers were meeting in London just as the Formosan crisis threatened to drag the world into a total war. Despite the differences in their approach to the issues that divide the communist and non-communist nations, the Commonwealth countries, spread out as they are over the five continents, exercise a stabilizing influence on world affairs which derives its strength from their free association and the mingling of their ideas. The Commonwealth exists as an association of nations because all of them are willing to compromise, to make allowances for the views and ideas of other members with which they disagree, to avoid taking a rigid attitude on the various issues which interest them, whether it is the form and nature of their association itself or the steps that should be taken at any given moment to solve a problem which affects the interests of all of them.

When the Commonwealth is involved in and affected by developments occurring outside the territory of its member nations, therefore, the rest of the world knows that the Commonwealth as a whole and in its separate national parts will react to these occurrences in a spirit of compromise. This means that its reaction will be neither a wholly British reaction, dictated purely by an appreciation of purely British interests, nor a reaction reflecting exclusively the views and interests of any other single member. While no single member of the Commonwealth can speak for the Commonwealth as a whole, when any member does speak the voice will have blended within it to some extent the sentiments and emotions and hopes of all the other members.

Before the Asian members of the Commonwealth—or empire, as it was then called—attained their independence, the "Commonwealth" approach to world problems reflected primarily the interests and considerations of Whitehall and the people of Britain, the "Mother Country." Today the position is quite different. If it can be said that the Commonwealth has an influence on world affairs as distinct from the influence of its various members, it is an influence that takes into account the economic, defensive, social and cultural interests of an association of nations spread all over the world.

A willingness to compromise, therefore, has become the *sine qua non* for the maintenance of the Commonwealth in the form into which it has now evolved. If the spirit of compromise were to perish, the Commonwealth would perish. It would not only cease to exist as a free association of nations, but worse might follow. For there are, within the Commonwealth, divisive issues of such weight and moment that if they were not held together by the spirit of compromise, many of the Commonwealth nations would confront each other animated by the bitterest and most unequivocal hostility.

For example, no one can imagine that India would collaborate with South Africa even to the limited extent that she does at present. We have registered

our protest at the racialist policies of South Africa in many ways and have broken off diplomatic relations. Yet the world sees the Indian Prime Minister and the South African Premier —in this case, his deputy—meeting together with other Commonwealth Premiers, discussing world affairs in the Cabinet Room at No. 10, Downing Street, dining at Buckingham Palace with the Queen as though Indians were not being persecuted and oppressed in South Africa and as though racialism was not being exalted into a judicial system in South Africa.

South Africa is not restrained from pressing forward with her racialist policies by India's membership of the Commonwealth. But South Africa can only pursue her racialist policies if she is prepared to face the growing moral condemnation of other Commonwealth nations. The more the Anglo-Saxon nations of the Commonwealth emphasize their belief that the future of the Commonwealth depends on its ability to flourish as a multi-racial association of nations, the more unenviable and difficult a position will the leaders of South Africa find themselves in. In this age when world opinion is beginning to be a force to be reckoned with, it is no longer possible for obvious inequalities and injustices to be perpetuated by the exercise of superior physical force as they were in the past. The world has been transformed in the lifetime of the present generation as much by the power of ideas expressed in mass political movements as by all the dazzling discoveries of science.

From a problem within the Commonwealth on which the spirit of compromise has so far failed to influence the course of events, let us look at a problem outside the Commonwealth—the division of the world into two great armed power blocs—and see if we can detect the new Commonwealth spirit of compromise at work. Certainly in this matter I think the evidence that Commonwealth nations with very different attitudes to this problem are willing to compromise is clear and encouraging.

India's position is that she does not believe that either of the two blocs deliberately desires to conquer the world, as each accuses the other of wanting to do, and that if this deep-rooted fear is not allayed, both will be driven sooner or later into a war which will spread havoc and destruction over the earth's entire surface. This war will be fought by both sides in the name of peace.

Britain and the other Anglo-Saxon countries, however, believing as they do that the main responsibility for world tension lies on the leaders of Russia, feel that they must continue strengthening themselves militarily until they command such strength that Russia will be deterred from achieving the ambition which they attribute to her of conquering the world. When that position of strength has been reached, then they are prepared to negotiate with Russia in the expectation that she will be "reasonable."

If, on the other hand, Russia refuses to be "reasonable," what do the Western powers do next? No one has ever explained this, and Mr. Aneurin Bevan, giving his impression of the position Britain would then find herself placed in, has said it would amount to the absurd situation of saying to Russia, "If you don't negotiate with us we shall commit national suicide." This is the pass to which Britain has arrived, or will arrive, because of the fantastic revolution in the past ten years in the technique of waging war.

In her pursuance of a foreign policy anchored to the idea of diplomacy backed by military power, Britain's influence is dependent on her alliance with the United States. But even in the United States, which is perhaps fifty times more powerful than Britain, cracks are beginning to appear in the "wall of strength" policy. Even a respected and veteran general like General

MacArthur has decided in his old age that the scientists have succeeded in rendering war purposeless.

But in Britain conservative opinion, recognizing that Britain's position as a world power is dependent on her alliance with the United States, is prepared to put the alliance above everything else, even considerations of international morality, legality and national honour. This was demonstrated as the crisis over Formosa threatened to drag America and China into war. Although Mr. Attlee, speaking for a great section of British opinion, warned that Britain could not support America if she became involved in hostilities with China, Tory papers like the *Daily Telegraph* insisted that, if America became involved in war, Britain could not stand aside since it would split the Anglo-American alliance.

When Britain, however, tries to exercise a mediatory influence as between the communist and non-communist nations, as she did at Geneva, relying entirely on her conception of equity and fairness and refusing to admit that failure, leading to war, is possible, she finds that she commands more respect and prestige abroad and at home than if she were to negotiate from a "position of strength." For when she acts in this manner she is bringing to bear on the problems of the world a viewpoint which is more "Commonwealth" than it is ideological.

If the Formosan problem is to be peacefully solved the solution will have to be one that takes account of all shades of Commonwealth opinion. A solution based on purely military-strategic conceptions of the value of Formosa to Western defence in the Far East in the event of a third world war will lead straight to that war. Even the *Economist*, which has no rival in Britain where "realistic" thinking on these issues is concerned, has acknowledged that, while the Commonwealth must "streamline its strategy for atomic and thermo-nuclear warfare," the synthesis of its varying national attitudes to the problems of peace and war must have a significant impact on world affairs. "The usefulness of Commonwealth co-operation," it declared, "must to some extent be judged by its effect on the fortunes of the human race as a whole."

If this is so, as no one will dispute, the "usefulness of the Commonwealth" will become increasingly clear as the risks and dangers of extinction besetting the human race continue to multiply.

SUNDER KABADI

THE TEST OF THE CIVILIZED MAN

Mr. Norman Cousins goes directly to the heart of the matter in an excellent editorial on the Hydrogen Bomb in *The Saturday Review* (November 27, 1954).

> At a recent meeting in St. Louis of scientists, theologians, and philosophers a stark but simple statement was made. This statement was easily the most important thing said during our lifetime.
>
> The statement was to the effect that the United States and Soviet Russia, between them, now possess more than the number of fission and fusion bombs required to burn off all forms of life on this planet.
>
> It was also pointed out that responsible leaders of government have served public notice that nothing would be held back in the event of war.

These are terrible facts but they must be faced. Their implications have been raised repeatedly in the pages of THE ARYAN PATH. No solution can be satisfactory or satisfying unless it envisages the transformation of the Security Council into the executive of an effective World Federal Government. We fully endorse the summing-up of Mr. Cousins:—

> The test of civilized man will be represented by his ability to use his inventiveness for his own good by substituting world law for world anarchy....It is not a part-time job, however. It calls for total awareness, total commitment.

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

In all countries, nationalism works strange paradoxes in the soul of the intellectual.

This is, more or less, the main theme of M. Raymond Aron's ambitious and impressive attempt to bring order into the world's ideological chaos in his article entitled "Nations and Ideologies" in *Encounter* (January, 1955). Many—certainly not all—would probably agree with M. Aron that the political categories of the last century—left and right, liberal and socialist, traditionalist and revolutionary—have lost their relevance.

They imply the existence of conflicts which experience has since reconciled, and they lump together ideas and men whom the course of history has drawn into opposing camps.

But, when we have said this, have we said everything? What are the real issues now at stake all over the globe? If they cannot be stated in the simple terms of old-fashioned nationalistic categories, can they be recast into the language of philosophical and spiritual fundamentals which do not fade with time and are not changed by circumstances? No political analysis, however acute or subtle or clever, can be adequate unless these initial and final questions are properly considered.

M. Aron seems to come "perilously" near the fringe of these questions when he says:—

In Europe, a political and economic ideology is concerned with the no-man's-land which is at stake in party struggles. It ignores the family and everyday life, and all the ideas and habits inherited from pre-industrial times....In the Far East, on the other hand, the controversy is between the West on the one hand and Chinese, or Japanese, or Indian cultures on the other...

But he proceeds from here to assert, without argument, that

on the social-economic plane this controversy is bound to end in favour of the West, for *all nations aspire to the wealth and power derived from machines and technical prowess.* (Italics ours)

On the other hand, M. Aron perceives, with insight, that

The problems raised in England by the Labour experiment are related philosophically and historically to the antinomy between contented security and adventure for gain, between equalitarian justice and the justice of rewards—an antinomy whose resolution calls for a reasonable compromise and not a clear-cut choice.

There is so much in M. Aron's article that we are tempted to think that no one can read it without some disagreement and substantial gain.

Although the term "Basic Education" is still bandied about in India by several people as a popular slogan and a possible panacea, there is very little study and understanding of the basis and methods of rural education in the light of *Nai Talim. The Idea of a Rural University* (Hindustani Talimi Sangh, Sevagram. 102 pp. Re. 1/-. 1954) is a short collection of extracts from the writings and speeches of Mahatma Gandhi, Acharya Vinoba Bhave, Dr. Arthur E. Morgan and some of those who participated in discussions at the All-India Basic Education Conference in 1951.

It is well known that Gandhiji was most anxious to revolutionize college education and relate it to "national necessities." What is not so well known is his conception of the ideal in terms of which he examined and criticized existing institutions. As early as 1938, he wrote in *Harijan*:—

> I am not an enemy of higher education.. ..Under my scheme there will be more and better libraries, more and better laboratories, more and better research institutes. Under it we should have an *army of chemists, engineers and other experts who would be real servants of the nation*, and answer the varied and growing requirements of a people who are becoming increasingly conscious of their rights and wants. And all these experts will speak, not a foreign language, but the language of the people. The knowledge gained by them will be the truly common property of the people. *There will be truly original work instead of mere imitation.* And the cost will be evenly and justly distributed. (Italics ours)

Far too few opponents and critics of "Basic Education" care to understand the fullness and imaginativeness of its underlying conception. And, unfortunately, some of its protagonists either talk in the language of simple-minded "cultists" or they unconsciously distort and twist the original conception out of recognition. Shri Vinoba Bhave himself, clearly one of the greatest of the Gandhians, has warned against an angular approach.

Of course, no one can pretend that a rural university will not be beset, from the start, with several formidable problems. Dr. Arthur Morgan, the architect of the great Antioch experiment, is well aware of what he calls "the dilemma of the rural university." It is especially necessary that the teachers and students of a rural university should be imbued with immense devotion and determination, and combine simple living with hard work and high thinking. Otherwise, a programme of basic education could never carry out the principle of self-sufficiency on which Gandhiji laid so much stress.

Altogether, isn't it obvious that Basic Education is a far-reaching idea rather than an inflexible programme, a means rather than an end, an experiment and not a palliative? And yet, how easily is this forgotten by us!

Many of us maintain that scientists should seriously consider the constructive uses to which atomic energy could be put, that the energy expended on preparing for war should be exploited for the purpose of preserving world peace. But how many of us would go further and suggest that scientists of all nations should actually investigate into the causes of war and devise ways and means for the establishment of the conditions conducive to effective peace-making? This proposal was put forward by Mr. Waldemar Kaempffert, Kalinga Prize-man and Science Editor of *The New York Times*, when he initiated a symposium on "Science and World Peace" on January 15th at the Indian Institute of Culture, Bangalore.

Mr. Kaempffert said that psychiatrists had told him that one form of insanity was the inability to learn from experience. There had been 950 wars and 1,600 revolutions in the last 2,500 years. Yet mankind had not learnt the futility of warfare. Hence the need for careful and dispassionate study, for what Mr. Kaempffert called "Operational Research." Such Operational Research for establishing World Peace, he felt, could be best undertaken by scientists because they had the capacity to rise above petty prejudices and to work for the common good. If this is true, it is all the more regrettable that scientists are not at present making the most of their capacity for transcending nationalistic loyalties and for pursuing philanthropic aims.

Other speakers at the meeting were Dr. C. V. Natarajan and Mrs. Esther Muirhead, Professor S. Ramachandra Rao and Professor Pierre Auger.

The Chairman, Sir Samuel Runganadhan, appealed for a general reassessment of spiritual values and for a political reorganization which would bring about some sort of world government.

Ideological propaganda, mutual suspicion and recrimination, moral self-righteousness, apathy and despair—these are the real enemies of peace which must be faced and fought with the weapons of love and non-violence.